

# Origens Repentance: AFTER HE HAD SACRIFICED TO THE Idols of the Heathen.

GATHERED FROM  
SVIDAS, NICEPHORVS, OSLANDER,  
and the Greeke and Latine Coppies in  
*ORIGENS Workes; Illustrated and ap-  
plied to the case of euery poore penitent,  
who in remorse of soule, shall haue re-  
course to the Throne  
of Grace.*

Diuided into three Sections:

*Containing*

1. *Origens fearefull fall.*
2. *His behauiour in it.*
3. *His worthy and sound Conuerſion.*

*Together with Origens Life and Death, and other  
materiall obseruations.*

Written by STEPHEN IEROM, Master of Arts, and Preacher  
of the Towne of Newcastle; first for his owne exercise, and  
now published for the good of others.

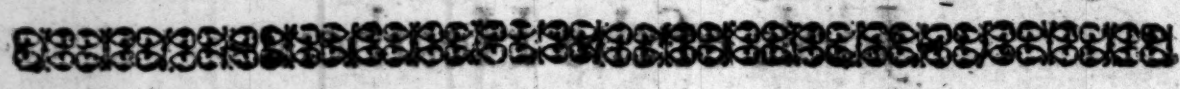
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*Tolle & lege, Take vp and read. August. Confess. lib. 8, cap. 12.*

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Printed at London by Iohn Beale, for Roger Iackson, and  
are to be sold at his Shop neere Fleet-Conduit. 1619.

ORIGINALS KEPT IN THE  
AFTER HE HAD  
SACRIFICED TO THE



The Contents.

SECT. I.

- 1 *The wiles of Satan.*
- 2 *The policies and pollutions of the wicked.*

SECT. II.

- 3 *The deceits, dangers, true cause, and cure of sinne.*
- 4 *The rage and racke of a guiltie conscience.*

SECT. III.

- 5 *The importunitie of remorsefull prayer.*
- 6 *The flesh his frailtie.*
- 7 *Faithes victorie, are discoursed and discovered.*



This worke and Conuention.  
Together with other  
matters of importance.

Written by STEPHEN IRONM, Master of Arts, and Preacher  
of the Towne of Newcastle: first for his owne exercise, and  
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# THE PREFACE TO THE READER:

AS APOLOGIZING FOR THE  
POEME, SO GIVING LIGHT AND  
life to the whole Historie of the Life  
*and Death of the famous*  
ORIGEN.

## CHRISTIAN READER:



Since it is not in writing of Bookes of what nature  
foeuer, whether in Diuinitie or Humanitie, Verse  
or Prose, as it is in building houses, planting or-  
chards, purchasing land, trafficking in commodi-  
ties, or the like secular affaires and occurrents,  
wherein men reserue to themselues, their owne  
private ends, without acquainting the world with  
their purposes and proiects; but hee that prints a  
booke is bound, by the prescription of as long a  
continued custome, as since Printing was inuen-  
ted, to giue the criticall world a satisfactorie reason of his doings, and to re-  
ueale his motiues and inducements, yea secret ends and occasions of his pub-  
lished labours: since I once againe act this publike part vpon the worlds stage,  
I condescend to pay this tollerable tribute of custome, to whosoever shall  
be my Stationers customer, for these subsequent Shedules, as to acquaint him  
with my Reasons and Resolutions in their penning and printing. Know then,  
that the very *primus motor*, and first mouer of my pen, to prosecute this sad and  
fable subiect, was my delight and desire. Delight I tooke in the perusall of it,  
as it is recorded in authentique Authors. Desire, to produce that pleasure and  
profit vnto others, which I experimented in my selfe, lent it legs to walke, or

# The life and death of Origen;

rather wings to flye to the publike view. Secondly, the importunities of some friends, to whom I did communicate these my mentall exercises; who eyther out of partiall loue to the Author, or out of iudgement (at least opinion) of the worke, equallizing and paralelling it to that repentance of *Peter* already extant, did so farre pleade and preuaile for the publishing of it, as they haue now prest it to the Presse, adding onely fuell to that fire, which I hope the coale from the Altar hath inkindled within me, to doe all the good I can, eyther in publike or priuate, so long as I sojourne in this my tabernacle of the flesh, knowing (as the very Heathens were perswaded <sup>a</sup>) that wee are not borne to our selues alone, but to others: yea further, that we (chiefly which are publike persons) haue not receiued our talents alone for our selues, (no more then the Bee her hony <sup>b</sup>, the Oxe his strength, the Horse his agilitie; other inferiour sublunarie creatures, Animate or Inanimate, sensitiue or vegetatiue, any naturall good qualitie or propertie; yea, no more then the Sunne his heate, the heauenly bodies their influences, light and motions for themselves) but for the good of others: knowing also that true good is communicatiue <sup>c</sup>, distributiue, and diffusiue, like the oyle powred out for the suppling, like the precious Spikenard <sup>d</sup>, or *Maries* boxe of oyntment (broke on the head of the true Anointed) effused for the refreshing, or as the beautilous Vine, spread abroad for the shading and the sheltring of others: knowing also that he is the best Christian, who being sound at the core, and sincere in himselfe, brings the most glory to God, and good to others, chiefly those that are Gods by election, or effectuall vocation: (euen as that is the best fire which equally heates, and warmes the most: the best tree, whether apple, peare or quince, &c. which brings the most and best fruits: the best Garden, that (besides delight) affords most flowers, hearbes or drugges for meate or medicine: the best flocke that affords most fleece, best flesh, purest wooll, most copious milke to their masters:) desiring also to be as neere as I can a patterne of that which is pressed and preached to others, and which the Word perswades, whilest we haue time to doe good, *Galath. 6. 10.* yea, not to forget to do good, *Hebr. 13. 16.* yea, to redeeme the time for doing good, *Ephes. 5. 17.* with many the like places.

From these considerations and others of this nature, I thought good, neither in this, or in any other particular, wherein I perswade my selfe I may positively doe any good, or priuatiuely preuent any euill, to be awanting to my power, in my best paines: fearing the terror of the Lord <sup>e</sup>, and mine inexcusable sinne in the great day of Audite, and of accounts: if I should hide my Talent in a napkin, or bury it in the ground <sup>f</sup>, or put my light vnder a bushell, or stand idle in the Market-place in the day of working, or sleepe or slumber with the Virgins <sup>g</sup>, in this needfull time of watching, or hoord vp any gift God hath giuen me, (as misers their gold, or as countrey cormorants their graine.) I desire, and will endeaour, like that mercifull man in the *Psalmes, Psal. 112. 9.* like that prudent and prouident woman in the *Proverbs, Prov. 31. v. 20.* As the Husbandman his seed in a hoped haruest: hoping (like those lights hung forth in the Tradesmens shops, which shine to the workers within, and the passengers

*icero in Officijs, Non  
solum nati sumus,  
patriam patriamque  
nos.*

*Sic vos non vobis, mel-  
ioris spes.*

*communi est sui commu-  
nitatem, & quocum-  
que eo melius.  
rist. Ethic.  
John 13. 34.*

*1. Cor. 5. 11.*

*Math. 25. 35.*

*Verse 5.*



## with other materiall obseruations.

gers without) that the Lord will giue me grace till the night of death, to hold out some small glimmering to illighten my selfe and others, chiefly those to whom I haue any relation, eyther Spirituall, Naturall, Morall, or Ministe-riall.

To apply these Generalls to my speciall purpose: if any question this truth, whether any good can come to any, by these my vnpolished labours: though I am neither conceited, nor inamoured of this mentall issue (as they say, the Crow is of her owne bird, and the Ape of her yongling) being conscious to my selfe of mine owne defects: yet without any ouerweaning selfe-loue, if I be not deceiued in my Caites and Cooking, I should giue some good rellish in this commixture of pleasure with profit to euery sound palate, that is not distempered by pride or preiudice: and this (me thinkes) should be demonstra-ble, if we consider, either the matter heere handled, which is historicall: or the manner of handling, which is Poeticall.

First for Historie, what Encomiums and commendations are giuen of it, not onely by the Greeke Writers amongst the Heathens, *Plato*, *Aristotle*, *Thucidi-des* <sup>h</sup>, *Polybius* <sup>i</sup>, *Strabo* <sup>k</sup>, *Dionisius Halycarnassens* <sup>l</sup>, *Tully* amongst the La-tines, and others: but euen of our owne moderne Historians, by *Winger* in his laborious Theater, *Melancton* in his Additions to *Carions* Chronicle, *Me-ander* in his Synopsis, *Gesserus* in his Epitome of Histories, with *Camerarius* and the rest: any man meancly conuerfant in their Writings, that reads but their Prefaces to their bookes, may easily perceiue, that History is the Mistresse of Life, the mother and mid-wife of Truth, the Conseruer of actions, the Re-gister of Antiquitie, the Monument of Fame, the Nurse of Memory, the life of the dead, the treasure of the liuing, the square and rule in the circumstance of all honorable designs and imployments, the dead Counsellor, as *Alphonsus* called it, counselling better then the liuing: the looking-glasse of Time, in which we may behold the actions, affections, words and workes of the liuing and of the dead: the Interpreter of all Nations, all Natures, whereby wee may freely conuerse in the Courts of Emperours and Kings: in the Pallaces of Dukes and Nobles: in the Campos of the Martiall: in the Vniuersities, Schooles, Studies, Cloisters and Cells of the greatest Schollers in Diuinitie or Humanitie: yea in the shops of the famous Artisans, to heare, see and cen-sure what euer they haue said or done blame-worthy, or fange-worthy, in their places and functions: and this hath been the reason, why the famousest men that euer were for Artes or Armes, haue been so swallowed vp with delight in Histories and Historians: as that great *Alexander* with *Homer*, *Cornelius Scipio* with *Zenophon* *Cyrus*, *Demosthenes* with *Thucidides*, which hee writ eight times ouer with his owne hand, to make it familiar vnto him: and that great Generall vnder *Charles* the fift, *Fronsperge*, with *Linie*, from whom he acknow-ledged himselfe to haue receiued so much light and life in managing his mar-tiall affaires: but of all the rest, we are most affected with the memorialls of these things that haue happened strange, vnusuall, remarkable and obserua-ble in the liues or deathes of those that haue been most eminent in Place or Grace in the Church or Common-wealth.

To apply this to my present purpose: A man that shall seriously poize and

<sup>h</sup> Lib. 1. Belli Pelopo.

<sup>i</sup> Lib. 1. Histor. & Lib. 3.

<sup>k</sup> Lib. 1. Geograph.

<sup>l</sup> Lib. 1. Historie.

<sup>m</sup> Lib. 1. Historie.



ponder the life of *Origen*, as he is thoroughly described by *Eusebius* in many chapters: by *Pamphilus* the Martyr in his Apologies for him: by Saint *Jerome* the translator of many of his workes, the trumpet of his Fame, and admirer of his learning, chiefly in his Apologie against *Ruffinus*, and in his Epistles to *Pammachius*, and to *Qecum*: by *Erasmus*, the Collector, Corrector and Censurer of his labours; in his Preface before his first Tome by *Grinius* and *Rhenanus*, the Heralds of his Praises, and defenders of his vertues, in their Epistles to their friends prefixed before *Origen's* workes. He that shall seriously consider the lustre and eminencie of his gifts, the promptnesse and dexteritie of his wit, whom the great Critick, *Erasmus*, compares with the chiefe and choise wits of Rome, Athens, Italy, or all *Græcia*, able so to swimme without a corke, that he attained to the perfection of Artes without a Teacher and Tutor: of memory so tenacious, in utterance so plausible, in elocution so fluent, in discourse so readie, in apprehension so quickie, in vnderstanding so deepe, in dispute so subtil; besides the perfecting of his naturall parts by Art, so acute a Logician, so eloquent a Rhetorician, so profound a Philosopher, so deepe a Mathematician; that euen his enemies, *Porphyrie*, and other Heathens and Heretickes could not but applaud and approve him: but above all, so exquisite a Diuine, that Saint *Jerome* in his Prologue before his Homilies vpon *Ezekiel*, feares not to call him the Master of the Church, after the Apostles, (that howsoever in some places he doe sharply taxe his errors,) yet in his Preface vpon his Questions vpon *Genesis*, hee wisheth himselfe to haue that knowledge of the Scriptures, which *Origen* had, together with the enue of his name. *Athanasius* withall esteeming of him, as singular and laborious, oftentimes vsing his Testimonie against the Arrians, *Socrates lib. 6. cap. 13.* Hee that shall consider him withall, so laborious, that (except the necessarie times of his parsimonious eating, and moderate sleeping, for refreshing of nature) he was continually imployed eyther in reading, conferring, disputing with Heretiques, Catechizing, Preaching, writing, or dictating (in which he was so copious, that daily dictating as much as seuen Scriueners could write, Commenting on all the Scriptures; besides other Tractes in positieue and controuerfall Diuinitie, with many things in Humanitie, writing as much, saith Saint *Jerome*, as *Varro* amongst the Romans: the number of his bookes coming to seuen thousand volumes, (most of which are perished:) I say, hee that shall seriously consider these excellent mixtures of Nature, Arte and Grace, concurring in this one man, together with his excellent zeale and sanctity of life, that many times to the ieoparding of his owne life, he would encourage, comfort, and kisse the Martyrs as they went to their deaths: hee himselfe so desirous of Martyrdome, that besides his encouragements to his Father *Leonides* (the first Martyr in *Decius* his time) he would needs be martyred with him, euen when he was a childe, if he had not been restrained: the graces of God euen in those yeeres so budding out in him, that oft when he was asleepe his Father would bare his brest, and kisse it, as being the lodge and the Temple of the Spirit of God: as Master *Fox* notes, *Part. I Martyrol. pag. 49.* out of *Eusebius* and *Antoninus*.

He that shall truly and dexterously compare these many and manifold graces



## with other materiall obseruations.

ces of this *Origen*, with his infirmities; his drosse with his gold; his falls and slips with his vertues; the errors of his iudgement, in broaching, holding, defending so many vntruths, bundled vp by *Oslander* and other Authors; chiefly the Heresie of the Millenaries<sup>m</sup>; the lightnesse and leuitie of his wit, or the mist in his vnderstanding, turning reall, positiue and historicall truties, into fictions and fabulous allegories and vntruths (as the Turkes in their *Alcoran*, the Iewes in their *Talmud*, the Hebrew Rabbins in their Comments vpon the old Testament, the Friers in their Postils<sup>n</sup>) wresting and wringing the dugs of the Church, the old Testament (chiefly) and the new, as a man wrings his nose till it giue blood: the indiscreetnesse of his zeale from some misconceiued Scriptures, in Castrating and Gelding himselfe<sup>o</sup>, as the prescribed meanes of Chastitie, to the grieve of his friends, derision of his enemies, and his owne lasting obloquie: but aboue all the foulennesse of his fall into the sinne of of Idolatrie, yea euen after he had sustained so many torments, rackings, dungeons, and threatens of death<sup>p</sup>; comparing, I say, thus his chaffe with corne, weeds with flowers, it cannot but stirre vp admiration and commiseration in the dullest apprehension, and the grossest imagination.

Omitting all the rest, the thing which I chiefly take notice of, is the greatnesse and grossenesse of his Idolatrie, together with his confused and disordered Repentance, which I haue (according to my Talent in that kinde) reduced into number and order.

Concerning his fall, thus it was, according to *Suidas* and *Nicephorus*<sup>q</sup>, that vnder the hotte persecution vnder *Decius*, in which so many Martyrs sealed the Truth with their blood (amongst which were many of *Origen*s Schollers and Catechists, as one *Plutarchus* with *Serenus* his brother, who were burned; *Heraclides* and *Heron*, who were both beheaded; another *Serenus*, as also *Julianus*, *Cramion*, *Epimachus*, *Alexander*, *Macar*, *Isodorus*, burned: many women of masculine faith tormented; *Quinta*, *Apollonia*, *Mercuria*, *Dionisia*, *Potamiene*, with many moe; some stoned to death, some beheaded, some burned, some broyled in hot pitch) after many other, *Origen* fell into the hands of those Butchers. After many torments which he manfully suffered, they desiring rather his Apostasie then his Martyrdome (because hee being a Pillar of the Church, and falling, many would fall with him) they vsed this stratagem: bringing him to an Altar, where was a foule filthy *Ethiopian*; this option or choise was offered vnto him, whether he would offer to an Idoll, or haue his body abused with a foule Blackamoore. Then *Origen*, who was alwayes a louer and admirer of virginie, who with a Philosophicall minde, had alwayes kept and preserved his Chastitie vndefiled; much distasting and detesting that filthy villany to be done vnto his bodie, condescended to the other motion, of two euils, as he thought, chusing the lesse: whereupon the Iudge putting Incense in his hand, caused him to set it to the fire, on the Altar. *Epiphanius* alledged by Master *Fox*<sup>r</sup>, mitigates the matter (though in other things a great and seuerer censurer of *Origen* and his workes) and saith, That hee being vrged to sacrifice to Idols, tooke the boughes in his hand, wherewith the Heathens were wont to honor their Idols, calling vpon the Christians to carrie them in the honor of Christ. It is added also by some in the extenuation

<sup>m</sup> *Osiana. Epitom. Cent.*

<sup>n</sup> See World of wonders, and the Bee-hive of the Romish Church

<sup>o</sup> *Euseb. lib. 6. cap. 7.*

<sup>p</sup> *Euseb. lib. 6. cap. 39.*

<sup>q</sup> *Lib. 5. cap. 39.*

See *Euseb. hist. Eccles. c. 6. cap. 40. or 41. after the Greeke.*

<sup>r</sup> *Martyrol. part. 1. pag. 54.*



# The life and death of Origen,

of his fact, that he was rather induced to sacrifice, from a hoped good that he might doe, because (as appeareth by some passages in his Repentance) some of the Pagans had promised and couenanted, that vpon condition of his sacrificing, they would turne Christians, and be baptised: but he condescending to this cursed compact, they reuolt from their promise, leauing him in the stockes and briers of a stinging conscience (as indeed what faith or fidelitie is there in a <sup>1</sup> Laban, a <sup>2</sup> Timnite, a Philistim, a Saul, a Turke, a Faux <sup>u</sup>, a Papist, a Pagan, to one of the Orthodoxe Religion, contrarie to their idolatrous superstition?) how euer his fact was, the Iudge putting him by from martyrdom. The Church of Alexandria misliking the fact done, Excommunicate him from their Church, and driue him from their Communion: of which hee being ashamed, left Alexandria and came to Ierusalem, where being intreated to preach by some of the Ministers, by reason of his fame that had gone ouer all Churches, by much intreating and pressing, willing nilling in a great and thronging Auditorie, hee goes into the Pulpit, opens the Bible, by speciall providence hits vpon the sixteenth and seuentee verses of the fiftith Psalm; the words being these, *But vnto the wicked, saith God, what hast thou to do to declare my Statutes, or to take my Couenant in thy mouth, seeing thou hatest instruction, and hast cast my words beind thee?* Which Text no sooner read, but his owne guiltie conscience making the Comment by a practicall Syllogisme, applying the Prophets exhortation to his late transgression: hee hastily claspes the booke againe, sits downe as one Plannet-strucke, not able to speake one word; but bursting out into vehement and abundant teares, (which in a silent Oratorie did plead his guilt) all the auditorie wept excessiue with him: what became of him after is not extant in Historie, saue onely that hee died and was buried in Tyre: *Eusebius* thinketh he departed vnder the Emperours *Gallus* and *Volusianus*, Anno 255. in the threescore and sixteenth yeere of his age, in great miserie and pouertie: but more miserable by the racke of Conscience, in his deep distresse he pens this Repentance following, which I haue by Poetizing authority thus illustrated and enlarged by running diuision, vpon his plaine song.

That wherein I am now to labour is to stop the mouth of exception, that may call in question the truth, either of his Fall, or Repentance. I know *Eusebius* himselfe, who writes his life at large, mentioneth neither: I know *Baronius*, that great Chronologer, in his *Annals* mentioneth neither <sup>2</sup>. I know *Erasmus* <sup>3</sup>, though he translate it out of the Greek coppie, yet fauouring the credit of *Origen*, he thinketh it to be penned by some of his aduersaries in disgrace of him. I know our learned Country-man, Master *Cooke*, in that laborious worke of his, termed the *Censure of the Fathers*, placeth this in the rancke of one of the Spurious workes falsely fathered vpon *Origen*, and reckoneth it with one of the knights of the Poste <sup>4</sup>. It is much for me to answere all these grear Authorities, which, as it were, command me to account it a fiction: yet thus much for a counterpoize, I pleade for the truth of it. First, great and learned Papists account it and alledge it as a reall truth, as namely the Diuines of Colen <sup>5</sup>, he that writ the three Conuersions of England <sup>6</sup>, *Hosius* <sup>7</sup> the Cardinall, and others, which though I doe not absolutely auerre it

Gen. 31. 7.

Judges 6. 2.

No faith to be held with Heterikes, is the position and practise of the Papists, as was shewed in their doings with Ierome of Prague, and John Huss, in the Councell of Constance.

Annals. rom. 3. ad annum

255. num. 118.

Censura prefixa la-  
mento.

Censura Script. p. 70.

Censura Colo. dial. 6.

Part. 3. p. 9.

Confessio Patrick c. 38.



## with other materiall observations.

as truth, because they alledge it, since they oft alledge many fictions, lyes, Legends, and bastard writings (as our men haue manifested) for the propping of their ruinous and declining cause; yet their Authorities for it may counteruaile *Baronius*, if not also *Erasmus*, who are against it. Secondly, it is in the Tomes of *Origens* Greeke coppie. Thirdly, it is approued by *Saint Ierome*, and translated by *Erasmus* himselfe; which me thinkes hee should neuer haue done, if there had not been some probable truth in it. Fourthly, his fact is recorded by *Suidas*, a graue and venerable Greeke Author, who liued more then a thousand yeere agoe: (to omit *Nicephorus*, who yet is ioyned with *Eusebius*, *Socrates* and *Norotheus*, as an Ecclesiasticall Historian; howeuer in many things he is as fabulous, as lying *Lippomanus*, and as vntrue as Popish *Surius*;) besides good Master *Fox*<sup>d</sup>, that great Antiquarie, and diligent searcher out of the Actes and Monuments of the Church, and of the chiefe Pillars of the Church, both in ancient and moderne times, alledgeth from Authors, without contradiction, *Origens* transgression and humiliation. Fifthly, A Doctor of our Church<sup>e</sup>, the Translator of *Eusebius*, hath also thought good in his iudgement to translate this Fact of *Origens* out of *Suidas* and *Nicephorus*; as also out of the Greeke coppies omitted by *Eusebius* himselfe, whom some thinke a partiall fauourer of *Origens*, as was also *Chrysostome*, which was the occasion of all his broyles and bickerings with *Epiphanius*<sup>f</sup>. Sixtly, I am informed by a Diuine of this place, of very great reading and iudgement, that Bishop *Jewel* hauing in the frailtie of the flesh, giuen too much way to some things in that turbulent and tragicall time, in Queene *Maries* reigne<sup>g</sup>, (as did that good *Cranmer*, *Pimbleton* and others; as did also good old<sup>n</sup> *Serapion*, in the dayes of *Decius*) and repenting and recanting what he had done, in the reigne of Queene *Elizabeth*: he alledged this very fact and fall of *Origens* in a publike Auditory, applying it with grieve vnto himselfe. And thus much, they say, eloquent Doctor *Humfrey* relates, writing his life. I confesse, I cannot in this place, nor in these straits of time, come to the sight of Doctor *Humfreyes* booke, and therefore I trust Tradition and relation. Seuently, Come to reason, and what improbabilitie is there, either in *Origens* thus sinning or repenting? might not *Origen* sinne thus foully, though not finally, (which is not incident to the Elect) as soone as others? was he not a man, and therefore subiect to mutation? from which the Nature Angelicall was once not exempted; much lesse now the Nature Humane, in the state of corruption. Did not the Lords owne peculiar people, the Israelites, oft Idolatrise with the gods of the Nations<sup>i</sup>, in their prosperitie, yet returning and repenting in their aduersitie? Did not *Salomon*, the mirrour of Wisedome, fall as foully<sup>k</sup>, and yet rise againe, as (besides other arguments vsed by Authors<sup>l</sup>) his Ecclesiastes is a reall and demonstratiue repentance? Come to Histories: Did not that good old *Serapion* sympathize in this sinne, and yet (as appeares by a Letter writ by *Dionysius*, Bishop of Alexandria, to *Fabian*) had assurance of his pardon euen in his death-bed, how euer the Church (as though they had bin all Nouarians or Catharists) would not admit him vpon any acknowledgement? Leauing *Ocebolius*, and of late times *Francis Spira*, of whose repentance (notwithstanding his grieuous conflicts and seeming desperation)

<sup>d</sup> *Martyrol. part. 1. p. 5.*

<sup>e</sup> *Meridith Hammer.*  
*Apud Euseb. lib. 7. cap.*

<sup>f</sup> *Socrat. l. 6. c. 11. 12. 13.*

<sup>g</sup> *Quinquagesima Mart.*  
<sup>h</sup> *Euseb. lib. 8. cap. 43.*

<sup>i</sup> *Judges 2. 1. 18.*  
*Ch. 3. v. 5, 6, 7, 8, 9, 10, 11.*  
<sup>k</sup> *1. 2. 3.*  
<sup>l</sup> *1 King 11. 5.*  
<sup>l</sup> *D. Willet in Synops.*  
*Soto maior prefat. Comment. in Eccles.*  
*See a Sermon called*  
*Salomons Harpe.*



# The life and death of Origen,

the learned Perkins and others are well perswaded; as also that zealous and worthy Cranmer \*, before mentioned, who after his subscription to Popish Articles, tooke as deepe a reuenge of his transgressing hand, as euer did the Romane Scituola.

Come to the Bishops of Rome, euen those, that in former time were farre lesse Antichristian then these of later times, for whom their deluded Profelites so pleade, that they cannot erre; (how euer some of their fellowes m, by instances, examples and reasons, contradict them) we shall finde that many of them (as appeares by approued Authors) haue erred heretically, some idolatrously as farre as Origen; succeeding, yea exceeding Peter, not in his supposed Seate or pretended faith, but in his Fact, in denying his Master n. Clement o heretically holding a Platonickall communitie for goods and wiues, to be as free as the Sunne and Ayre: Siricius p, that Mariage, Gods ordination, was pollution: Innocent q the first, that children could not be saued without the Eucharist: Pelagius r decreeing married Deacons to be depofed: Gregory t the third diuiding by diuorce in case of dangerous diseases: Celestine the third in case of Heresie u: John v the three and twentieth, that the soules of men be mortall: yea some of them as grosse Heretikes as euer were, and so remaine on record (for all Bellarmine's Glozing and Sophisticall colouring:) Victor x, a Samosatenean: Zepherinus, a Montanist, acknowledging the Prophecies y of Montanus, Prisca, and Maximilla: Liberius z an Arrian; yea after he had suffered so much for Athanasius: Felix a, infelix, leauened with the same leauen: Celestine b and Anastasius c, Nestorians: Vigilius d an Eutichetian; yea Marcellinus e a grosse Idolater, as euer was our Origen; euen sacrificing to Idols.

Eightly, (that we may make some speciall vse of Origen's Fall) doe we not vsually see that men of greatest gifts and graces, oft-times are tainted with some infirmities or foule vices in conuersation, or errors in iudgement: (like some faire face with a foule mole; as a sweete rose with an eating canker, as the white Swanne with her blacke feete, as the plumed Peacock with an helish voyce?) Salomon f so wise amongst men, so beloued of God, so shining in graces, yet so besotted with women, so spotted with corporeall and spirituall pollutions. Samson g that renowned Nazarite, so stout, so strong, yet so effeminately weake. Amongst the Heathens Alexander h, so full of prowesse, yet so palpably proud, so sottishly drunke, so brutishly boistrous in murdering his wife Parmenio, his stout Philotas, his deare Clytus, for denying his foolishly desired Deitie? Hannibal, Marke Anthonie, Iulius Caesar: other Worthies so heroick, so warlike, so wise; yet so effeminate, so weake, so womanish: Picus the Earle of Mirandula (who might be reckoned amongst those whom Scaliger termes worthy and wonderfull spirits) so learned; yet (as Iouius testifies of him) so loose and luxurious; with many moe that might be added, confirme and ratifie this vndeniable truth. Yea which is more, which of the Fathers, the lights of the world, the successors of the Apostles, the pillars of the Greeke and Latine Church, were without their *neui*, their warts, their wants, their errors? as Osiander in his epitomizing of the Centuries, and Scultetus in his *Medulla Patrum*, haue obserued throughout all their writings: to shew

\* Fox Martyr. part. 2.

Camus lib. 6. c. 2. loc. Auton. sum. p. 3. 11. 2.

Reynolds de Idol. Rom. Ecclesie. Whitak. de Rom. Pont. p. 781.

Epist. 5 in rom. Concil. Gratian. dist. 82. Calu. lib. 2. Institut. cap. 12. 24.

Aug. lib. 2. cap. 4. cont. Pelag.

Apud. Grat. dist. 31. Magdeb. Cent. 8. c. 10.

Concil. Trid. Sess. 24. c. 5. Concil. Constant. Sess. 11.

Euseb. Eccl. hist. lib. 5. cap. 28.

Tertul. in lib. contra Praxeas. sic de eo testatur.

Damasus in vita, Zozomen. lib. 4. c. 15.

Ruffin. lib. 10. c. 22. Theod. lib. 2. cap. 17.

Laur. Valla in lib. cont. Don. Constantinus.

Grat. dist. 19. Alphons. lib. 1. cap. 4. contra Hares.

Liberatus in Breviar. cap. 22.

Andrad. lib. 2. def. Conc. Trident.

Nehem. 13. 27. Judges 14. 15. & c. Chap. 16.

Quintus Curtius lib. 4. lib. 5.



## with other materiall obseruations:

shew some few of many, *Cyprian* condemnes the Baptisme of Heretikes as vnlawfull, in which fourescore and seuen Bishops erred with him <sup>1</sup>. *Tertullian* a Montanist, is doubted to be *homo Ecclesie*, a man of the Church: *Hilarie* erring touching Christs Humanitie: *Irenaeus* in affirming Christ to haue died the fiftith yeere of his age, contrary to all Orthodoxe Diuines. Our *Origen* so erronious in many things, chiefly in imagining the Diuels at last to be saved; that as some haue doubted whether to account him among the Fathers or Heretikes, so some Papists haue as much questioned his saluation, as they did *Salomons*. To omit the rest, in two particulars, the whole streame of the Ancients haue runne counter.

The first, in that they thought that Christians should reigne with Christ after the resurrection heere on earth, in a golden Ierusalem, and there should enioy such a heauen as the Turkes dreame of in their *Alcoran*, marrying wiues, begetting children, eating, drinking, and liuing in corporeall delights.

The second, that they thought the world should endure but fixe thousand yeeres: which opinion the iudicious *Zanchie* doth discusse <sup>k</sup>, and Saint *Augustine* <sup>1</sup> condemne as rash and presumptuous. The broachers and breeders of the first opinion, were *Iustin Martyr*, In dial. cum Tryphone. *Irenaeus* alledged by *Jerom*, In *Esaiam* lib. 18. *Papias* apud *Euseb.* lib. 3. cap. 36. *Victorinus*, *Lactantius* *Diuin. Instit.* lib. 7. cap. 23. *Apollinaris*, *Seuerus*, nominated both by Saint *Ierome*, *Comment. in Esaiam*, lib. 18. & in *Psalm* & in *Ezek.* lib. 11. *Nepos* recorded by *Euseb.* lib. 7. cap. 23. Of the second opinion were also *Irenaeus* lib. 5. c. 23. *Hilar.* in *Matth.* *Lactantius* *Diuin. Instit.* lib. 7 cap. 14. *Hieron Epist.* 139. & *Iustin Martyr* *respons. ad Orthodox. quest.* 71. Yet all missing the marke, determining without the word, they groped for the truth in the darke fogge of their owne inuentions, and found it not. Now our *Origen* being of as great graces as the rest, why are not his falls and errors as probable?

Now ere I conclude, I desire leaue of further enlargement to make some vse to our selues of the fearefull fall of this our present Penitent, that so wee may gather figges from his thornes, grapes from his thistles, drawing light out of his darknesse, and good from his euill. God for this purpose oft permitting the falls of his Saints, that we that stand (as the Apostle <sup>m</sup> vrgeth from the falling away of the Iewes) might take heed lest we fall, that, like *Lots* wife turning into a piller of salt (as *Augustine* instanceth in her) their example might season vs, to make vs more carefull and cautelous, not more secure and presumptuous, after the fashion of the world; who from the sinnes of *Noah*, *Lot*, *Dauid*, *Samson*, *Salomon*, *Peter*, and other of the Saints, thinke they haue a warrantable charter to sinne, making the presidents of others falls, so mans Protectors, Patrons, and Protectors of their securitie, in their sensuall courses, imitating (as *Ambrose* <sup>n</sup> notes in Kings and great men compared with *Dauid*) their sinnes, but not their sorrowes; their fallings by transgressing, not their rising by repenting.

But in the slippes and slidings of the Saints, and so of this our *Origen*, First, We may see what man is, if God leaue him neuer so little to himselfe; what indeed, but a Citie without walls? a Fort without a garrison, a shippe with-

<sup>1</sup> De fine seculi.

<sup>1</sup> In Enar. Psalm. 89. & Ciu. Dei, lib. 18. cap. 1

<sup>m</sup> Rom. 11. 28. 29. 30.

<sup>n</sup> Peccauit Dauid quod solent Reges peccare uti & penituit quod non solent reges.



# The life and death of Origen,

without anchor, cable, Pilot or *Palynure*: a confused armie without a Generall: a straying sheepe without a shepheard: a vine vnpropt: a house ruinous (as the Philistims *Dagons*) without the vpholding pillar; yea a bowle set on the top of a hill (the hand withdrawne) neuer resting, euer running till it come to the bottome: so we falling from God to sinne, into the bottomlesse gulfe of hell (as the staffe left alone falls to the ground) without the staying and vnderpropping hand of grace. Hence *Abraham* is faining or dissembling, *Noah* drunke, *Lot* incestuous, *David* vncleane, *Salomon* idolatrous and adulterous, *Ezekiah* haughtie hearted, *Thomas* incredulous, *Peter* presumptuous and cravenly timorous: *Theodosius* (in his anger massacring seuen thousand Thessalonians) bloodie and furious: our *Origen* grossely idolatrous: when God lette them a little alone, and left them to stand by themselves (as the mother or nurse sometimes doth the weakling childe) we see how grosse were their falls, how grievous their sinnes.

2 Secondly, As a depending admonitorie vse, the consideration of the premisses, must cause vs alwayes, according to our Sauours command, to watch and pray <sup>o</sup>; to stand vpon our guard, to be sentinels ouer our hearts, Centurions ouer our affections, to keepe (as the Gaoler his prisoner) this roauing runnagate heart <sup>p</sup>, with all diligence, yea with watch and ward, with lock and key (as the carefull and vigilant Father, his wandring *Vinab*, his immodest daughter) within the doores and barres, and limits of the Word: lest going a whoring after strange gods with *Israel*; after dumbe Idols with the Papists; after vaine and vile inuentions, with the prophane ones of the world: the Diuell, that vncleane *Sichem* <sup>q</sup>; that malignant spirit meeting with it, thus straying and stragling from God, from our Fathers house, whorishly affected (as incestuous *Judah* <sup>r</sup>, with vailed *Thamar*) beget vpon it such bastards of sins, as shall bring more dishonor to God, more danger and damage to our owne soules, then *Lets* vncleane issue, and spurious frye <sup>s</sup> (*Moab* and *Ammon*) to transgressing *Israel*.

3 Thirdly, Not to trust in our selues, or to repose any confidence or affiance in any thing from our selues, either for the doing of any positiue good, or preuenting any priuatiue euill; not to goe out with *Goliath* <sup>t</sup> in our owne might, in a proud presumption in our selues with *Peter*, but to walke <sup>u</sup> humbly, as *Micah* admonisheth: to goe out euery day, against sinne and Satan, and our owne trayterous and rebell hearts, in the name of the Lord of Hosts, the God of *Israel*, as *David* against that Giant <sup>x</sup>: to put vpon vs the spirituall Armour prescribed, to buckle it close to vs daily, since wee haue Satan, that subtile Serpent, so politickly insnaring, so powerfully assaulting; the world with her allutements, intrapping our owne flesh, as *Eue* to *Adam*, *Delilah* to *Samson*, daily tempting and betraying; yet, not to rest in the value of the weapons, or to trust to our owne valour in weilding them, but to make the Lord our stay and our strength, our speare and our shield, to be strong in him; and in the power of his might, Ephes. 6. 10.

4 Fourthly, To take notice of our weaknesse and cowardize, in some straits and assayes of our sicklenesse and inconstancie, in holding out the spirituall battery: for we shall see it in this instance, and feele and finde it experimentally

Luke 21. 36.

Prov. 4. 23.

Gen. 34. 2.

Gen. 38. 15. 16.

Gen. 19. last verses.

1 Sam. 17. 44.

Mich. 7. 6. 7.

1 Sam. 17. 45.



## with other materiall observations.

rally in our selues and others, that though a Christian sometimes be exceeding strong and couragious, and marcheth against his soules assailants like a second *Jehu*, or a conquering *Iephte*, standing strongly and stoutly in the day of triall: First, Partly from his owne watchfulnesse and circumspection. Secondly, Partly from the diligent and carefull custodie of his owne heart. Thirdly, Partly in the wise guidance of his wayes, according to the rule and square of the Word. Fourthly, Partly from the constant and conscionable vie of the meanes. Fifthly, Partly from faith, affiance and dependance vpon God. Sixtly, But aboue all, by the assisting ayde of the powerfull and al-preuailing sanctifying Spirit, resisting and conquering many and mightie temptations: yet at other times, the same man, the same Christian combatant, may be so infirme and weake: First, Satan more slyly, subtilly, and incessantly rempting. Secondly, Grace more weakely assisting. Thirdly, God leauing his seruant to himselfe (as he did *Dauid* <sup>1</sup>, *Ezekias* <sup>2</sup>, this our *Origen*) in a temptation of probation or trying. Fourthly, His prouidence wisely, for good ends and causes, permitting. Fifthly, But aboue all, the heart being but weakly guarded. Sixtly, Gods presence not awfully eyed. Seuenthly, The deceipts of sinne, not strictly obserued. Eightly, The occasions of sinne not carefully preuented. Ninthly, Good duties, publike or private hearing, reading (but chiefly prayer) either wholly omitted, or intermitted for the matter; or sleightly, heauily, superficially and perfunctorily performed for the manner, a lighter or lesser temptation may preuaile, and vassalize the soule of a couragious Christian.

<sup>1</sup> 1. Chr. 21. 3.  
<sup>2</sup> 2. Chr. 32. 37.

If we require examples, which are called the hostages and pledges of our speeches: we may obserue, *Dauid* at one time so tender hearted, that hee was smit for touching the very garment of the Lords Anointed <sup>a</sup>, that he would spare euen his enemies, *Saul* and <sup>b</sup> *Shimei*, when he had them in his power: <sup>b</sup> at another time so bloodie, so filthie, that he would not onely abuse his owne body and blood in vncleannesse <sup>c</sup>, but by a treacherous premeditated plot, <sup>c</sup> effuse and powre out the blood of his deare and faithfull friend. Once wee haue *Peter* as stout as a Lion, in confessing and professing Christ with his fellow Disciples <sup>d</sup>, couragiously confronting and contesting against all the menacings, threatnings, beatings, force and furie of the malicious Scribes and malignant Pharisees: at another, as a Hare or Hart, so heartlesse, or Henhearted, that the very breath and blast of a silly Damocell <sup>e</sup> made him crie <sup>e</sup> crauen, and fearefully deny his Master. At one time we haue *Reuben* <sup>f</sup> so naturall to pittie and commiserate his brother *Ioseph*, pleading for his life, in his vnbrotherly vsage by his emulating brethren: at another time so vnnaturall and vngracious too; as incestuously hee defiles <sup>g</sup> his fathers bed. *Thomas* is <sup>g</sup> once so strong, that hearing of *Lazarus* death <sup>h</sup>, hee offers to accompany his Master Christ and his fellow Disciples, to go and to die with him, in respect of the present perill by the Iewes laying awaite for Christ: at another time so incredulous, that hee would not, nor could not belecue the life of Christ, auerred and auouched to him by so many eye and eare witnesses <sup>i</sup>. To leaue the rest: this our *Origen*, once euen in the prime of his youth, being but a Boy, so spirited, that he durst looke grimme Death on the face, in the cause of

<sup>a</sup> 1 Sam. 24. 5.

<sup>b</sup> 2 Sam 19. 23.

<sup>c</sup> 1 Sam. 12.

<sup>d</sup> Acts 4 19. 30.

<sup>e</sup> Luke 22. 57. &c.

<sup>f</sup> Gen 37. 21.

<sup>g</sup> Gen. 49. 4.

<sup>h</sup> Iohn 11. 16.

<sup>i</sup> Iohn 20. 25.



# The life and death of Origen,

Christ, and desired to goe to Christ thorow rackes and fires, as a martyr in desire (as some speake of *John the Disciple*) being by the force of friends restrained from the Act, writing a letter consolatorie to his martyred father, not to shrinke in the profession of so good a cause for any outward respect: yet at another time, the same *Origen* so infirme, weake, vnwise, so deceiued, so deluded, that shamefully, blamefully, publikely he sacrificed to an Idoll, and so reiected and refused the true seruice and sacrifice of his Sauour. What shal we say to all this? not as the Prophet <sup>k</sup>, *Lord what is man, that thou art mindfull of him?* &c. but, Lord what is man, if thou be not mindfull of him? Euen as the childe set cockering neere the fire, or ouer the pond, readie euery minute to fall in, and burne or drowne, if the nurse be vnmindfull. I must say againe, Lord what is man, if thou leaue him to himselfe? and all of vs had need say and pray with the zealous *Anne Ascew* martyr, Lord doe not thou forsake me, lest I forsake thee.

5

Fiftly and lastly, In *Origens* fall, once so good, so great, so glorious a light, so eminent in grace and peace; we may learne what to esteeme of man, yea euen of the choise and chiefe of men; namely, to esteeme of them as men, not gods, not angels, but men; fraile men, as the Scripture speakes of *Elias*, subiect to frailties and infirmities; and therefore not to adore them, not to magnifie them too much, not to make Idols of them, not to attribute too much vnto them; as the Papists and Canonists to the Antichristian man of Rome (deifying him more then euer the Samaritans did *Simon Magus*; or the Sidonians *Herod*, or the Scycophants of *Alexander*, that ambitious Monarch). The graces of God in men, First, let vs reuerence. Secondly, let vs bee thankfull vnto God for them. Thirdly, let vs endeauour to imitate them. Fourthly, let vs make the best benefit and vse of them, in profiting by them. Fiftly, let vs desire the Lord to redouble the like gifts and graces vpon vs, as *Elisha* desired the spirit of *Elias*. Sixtly, let vs take heed we do not enuie the graces of any, as the proud and carnall Pharisees did our Sauour Christ, because hee was in greater grace with God and man, his Sermons better accepted, and he more deseruedly honored in the hearts of the people then themselues. Seuently, let not (aboue all) our emulation grow to hatred, as *Cain* against *Abel* <sup>l</sup>, (for this shewes a Cainish brood <sup>m</sup>, and one of the Serpents seed) but yet let vs still hold them so as men, that we honor that God, the giuer and wise dispenser and disposer of his gifts, aboue the subiects and receiuers of these gifts. Let vs rest and rely vpon the Lord, and not vpon man: let vs not make flesh our arme, nor trust to the reed of *Aegypt*; for he that rests on man, rests but vpon a broken staffe, a staffe of reeds: he that builds on man, builds vpon a sandie, vnshure and clay foundation; man being but clay, a blast, a bubble, a vapour, a winde, whose breath is in his nostrils.

And thus much, according to our first proposed method, for the subiect or matter vsfull, which is historicall. Now I desire, without preiudice of prolixitie to Apologize for the manner (which perhaps will bee more excepted) being Poeticall; for the lawfulnessse or laudablenessse of Poetrie, if I should speake much, I should call in question that which is not controuerted: if I should spend much in the praise of it, I should write *Iliads* after *Homer*: since

so

same 8.

ohn 3. 13.  
cr. 15.



## with other materiall obseruations.

So many pens haue as so many trumpets and Heralds, prosecuted her due and deserued praises, both Diuines and others; and indeed it were to adde water to the sea, or light to the Sunne. For first, since it hath pleased the wisdom of God, to indite and pen some of the holy Oracles in Numbers, as the booke of *Iob*, the booke of the Psalmes, the Prouerbs of *Salomon*, his Ecclesiastes and Canticles, &c. Secondly, Since our Sauour himselfe makes the Psalmes of *Dauid* one part of the Scripture, diuiding the whole into the Law and Prophets, and booke of Psalmes, *Luk. 24. 44.* Thirdly, since some of these Numericall Scriptures, so pleasingly, so plentifully and powerfully, in that elevated, sublime, and refined stile and straine, describe the great and glorious attributes of God, as *Psal. 103. The Mercie of God: Iob Chap. 37. 38. 39. 40. The Power, Glory and Maiestie of God shining in the creatures; the Leviathan, the Rinoceros, the Lion, &c. Ecclesiastes Chap. 12.* describing the approaching of old Age, as other Scriptures other things in as apt similitudes, in as sweet metaphors, yet in a greater heate and height of spirit, and sweetnes of eloquence, then either *Virgil*, or *Homer*, or *Tully*, or *Demosthenes* euer attained vnto. Yea, fourthly, since the holy men of God, vpon speciall mercies receiued, of adoration or preservation, to the better exciting and stirring vp of themselues and others, haue praised God in spirituall songs and holy Hymnes, as *Moses* and the Israelites deliuered from *Pharaohs* pursuite, *Exod. 15. 1.* *Deborah* and *Baruch* after their victorie ouer *Jabin* and *Sisera*, *Iudges 5.* *Judith* and the Elders of Israel, for the ouerthrow of *Holofernes*: *Dauid* and all his host, after his foure great last battels ouer the Philistims, *2. Sam. 22.* *Moses* in his Cygnian or Swan-like song, as also that good old *Symeon*, a little before their deaths, *Deut. 31. 19. 22.* and *32. 1. 2. &c. Luk. 2. 29. 30.* Good *Anna*, after shee had obtained a desired sonne, *1. Sam. 2.* yea euen vpon other occasions, as *Dauid* in that exquisite Epitaph, which he makes vpon the death of *Saul* and *Jonathan*, as besprinkling their Tombes (as also *Abners*) with his teares of loue, so performing his last obsequies, in his poetizing funerall *Nenie*. Fifthly, Since it cannot bee denied, but that it is a speciall gift of God, as the very Heathen thought their Poets extraordinary inspired: since there can be no excellency euen in Mechanicall Trades, in working in gold, siluer, brasse or stone, much lesse in this mentall and more noble exercise of the vnderstanding part, but it comes from God, from whence euery good gift proceeds, as the light from the Sunne, heate from the fire, and waters from the Sea, *Jam. 1. 17.* Then sure who euer speaks against Poetry, in it selfe and owne nature, is either witlesse or wicked, wanting either a sound braine or good heart, in so much that I may say, like other parts of learning, it hath no enemies, but either the ignorant or malicious. I know indeed it is abused; not the vse of it, but the abuse is to be taxed, as it is made fuell to the fire of lust, a Baud or Pander to vncleanesse, a baite to sinne, the bellows to blow vp these lustfull sparkes in our corrupted nature; as it is abused and abased by the Poets, Poetasters, Rimers, Sonnetters, Amorettoes, Balladers and Terntonists of our time: chiefly those Comedians, that sell their vaine and frothy wittes, such as sell their tongues, voyces, actions, and personated gestures to the sinfull times; Players, the Pest and Plague of a well ordered Common-wealth; the corrupters and poyso-

2. Sam. 1. 17. 18. 19. 20

Exod. 31. 3. & 35. 30



# The life and death of Origen,

*Salin. de Republ. lib. 6.*  
*psius de Glad. lib. 1.*  
*7.*  
*D. Reynolds against*  
*Gagar, and other Ci-*  
*lians, in his ouer-*  
*ow of Stage-playes.*  
*Cyprian. de Spect. lib.*  
*pist 2.*  
*West hom. 56 in Gen.*  
*mens Alex pœd. lib. 3.*  
*11.*  
*lian. de Guber. dei.*  
*6. prædictæ expensæ.*  
*condemned by se-*  
*veral Councils, by*  
*Reynolds alledged.*

ners of men, of mindes, of manners<sup>n</sup>, able to effeminate euen a Romane Spirit, euen masculine Vertue it selfe: as not onely *Plato*, *Cato*, and some of the wisest Heathens, but that once Light of Oxford<sup>o</sup>, and other zealous men of our owne, besides the Fathers<sup>p</sup>, haue thought and written. Thus, I know, it may be abused; so may the best blessings of God, women to vncleannesse, wine to drunkenesse, as indeed they both are by the *Ers* and *Onans*, and the *Baltazars* of our dayes: licentious men, whose belly is their god, and whose goddesse is *Venus*; so may meate to gluttony, yron to wounds, or vnlawfull blood-shed: Tobaccho from a Physicall vse, to a vaine phantasticke, humorous abusive profuse prodigalitie: Apparell to pride and luxurie: Wit to Machiuillian policie: Authoritie (as *Ahab*s) to crueltie: Magistracie to Iniustice and briberie: the Artes and tongues, sophistically to colour Schisme and Heresie: so all the rest of Gods creatures, blessings, graces, to superfluity, pride, arrogancie, vanitie, villanie, and the most egregious iniquitie.

Euen so I say of Poetrie, because many vaine vicious men abuse it; some, euen of the sonnes of *Belial*, doe prostitute it as a Baude to sensualitie: may it not therefore be moderately vsed (as a man lawfully his marriage) for the forming and framing the diuiner issues of his soule, and the mentall conceptions of his vnderstanding? Yea indeed, the more that the world abuseth this, the more are they to be applauded and approued, that seeke to refine it, and bring it to the true vse: like as *Erasmus*, *Melancthon*, *Agricola* and others, deserue well of all posteritie, for refining the Latine tongue in Belgia, long before rusted, and barbarously corrupted by the inundation of the Gothes and Vandals.

I know not what more can iustly be obiected against me: vnlesse, first, the grauitie of my place and function, in intermedling: or secondly, my defects in handling: or thirdly, my enlarging and adding more in the Poeme, then is in the Prose, Greeke or Latine. For the first, if any aske or maruell, as once, why *Saul* amongst the Prophets? so now, why a Preacher amongst the rancke of Poets? To stoppe the mouth of this exception, I might answere, that one Swallow makes no Summer, nor one action a habite, to giue a denomination to the doer, no more then to play one straine of a Lute, make a professed Musitian. Secondly, if to Poetize were a disparagement, then the grauest Diuines that euer the world had, are culpable. For to omit the Poems of *Moses* and *David* Prophets, of *Salomon* a Preacher, before specified; haue wee not the Poems of many of the Fathers<sup>q</sup>? Are not the Poems of *Prudentius*, *Paulinus*, *Fortunatus*, and diuers others extant? yea haue we not of later times the Poems of *Melancthon*, *Luther*, *Beza*, *Strigelius* and diuers others? Yea what part of Scripture is there, but I can instance famous schollers and iudicious Diuines, to haue written vpon them Glosses, Comments, Expositions, Paraphrases, &c. all in Poetrie, both Protestants, and the acutest of the Papiests? yea, some versifying vpon all in generall; in which it were easie to instance not only the Authors, but the place and time of their publishing and printing, with the quantitie of their volumes. To insist in some, haue we not extant *Amenius* and *Lauterbachius*<sup>r</sup>, their Enchiridions vpon both the Testaments (though *Prudentius* were thought to be the Author of the first:) haue we not *Boius*,

*Greg. Naz. Arcans*  
*de princ. versus 412*  
*de carmen contra A.*  
*from de Poem. à se*  
*de Lugd. 1591. in 8<sup>o</sup>.*  
*Cyprian. carmen*  
*deus tom. 3. Antwerp.*  
*1589.*  
*Marci Oratio Rytb-*  
*us, de Pass.*  
*apud Basil apud*  
*in 64. in 4<sup>o</sup>.*  
*1605. 73. in 8<sup>o</sup>.*



*With other materiall observations.*

as also *Fryen* x his *Mnemofinon*, or Memoriall of the Bible: *Chelius* y his Disticks in Alphabeticall order vpon euery Chapter. *Vulterius* z, as also *Helmboldus* a, their Monastickes vpon the same subiect; the last also his Disticks vpon euery Epistle and Gospell for the yeere, b *Orbizius* his sacred Idyls: and (to omit many moe) reuerent *Gualter* c his Arguments vpon the old and new Testament, in sacred verse, and for seuerall parts of Scripture: vpon *Genesis* we haue recorded in these great volumes, called *Bibliotheca Patrum*, in which the seuerall disperfed writings of sundrie Authors, are collected fve bookes of the Poems of *Alcimus* or *Alcimius* d, three bookes of *Marius* e *Victors*, one booke of *Saluianus*, called his *Hexameron* f, and another *Hexameron* of *Dracontius* g a Spanish Priest, concerning the Creation of the world, besides the Heroicke verses of one *Didilindus* h, of the state and fall of our first Parents: *Skernitius* i his Elegiackes vpon *Iacob* and *Esau*: *Fracaftorius* k his *Ioseph*: *Didimus* l his *Iosephiados* in eight bookes, comprising whole *Genesis*. In *Exodus* we haue extant *Borluith* his Tetrastickes m, comprising the most memorable things in the booke: *Alcinus* n his Heroickes, concerning the Israelites passing thorow the red sea: *Vrbanus* o *Tymeus* Mettrically describing the typical brazen Serpent in *Numbers*: yea, *Hufanus* p in his Successiue houres, or Mosaicall Images in 2. bookes of Eleg. *Theodorits* in Gr. Epigrams: *Petrus de Riga*, according to the literall or allegoricall sense, poetizing the whole Penateuch or fve bookes of *Moses*, which *Riga* q also hath versified the whole booke of *Numbers*: as one *Theodorus* r *Prodromus* the booke of *Iudges*: *Louitius* s the booke of *Ruth*: *Actius* t as also *Abraham Lefcherus* u the booke of *Kings*, as also the Monomachie or combate betwixt *Dauid* and *Goliath*: expressed also by the zealous *Gualter* x: chiefly for the booke of *Psalmes* in generall, and on seuerall *Psalmes* we haue as many turning them into seuerall kinds of verses, as there be seuerall *Psalmes*: *Bersman* y turning *Psal.* 62. Paraphrastically: our *Theodor Beza* all of them z, with their Arguments, in seuerall kindes of verses: the like the learned *Buchanan* a, with *Chytræus* b his Collections vpon *Buchanans* Paraphrase: *Lemannus* c performing the same, in perpetuall Hendecasyllables: besides wee haue the Hexameters and Dactylls of *Horlinus* d, *Henry Stephens* e *Saphyckes*: *Tostanus* f his Distickes: & *Castilion* g his Odes: D. h *Maïor* his verses Heroicke on seuerall *Psalmes*; see *Camarrus* i vpon the seuen Penitentiall, with many moe: so for the three bookes of *Salomon*, we haue *Eobanus Hessus* k, and *Aluarius* l in numerous verses, *Lemannus* m in his Christian Ethickes: *Mallerius* n in his Greeke Metaphrase rendring the *Prouerbs*, the same Author, as also one *John Clayius* o his Ecclesiastes, as also *Viuianus* p, *Grebner* q, *Siberus* r, *Moncernus* s in his sacred Bucoliques; and aboue all, our reuerent t *Beza*, canting and singing sweetly vpon his *Canticles*, or Song of songs: what paines one *Carpenter* u in his Heroickes Paraphrastically: *Mollerus* in his Elegiackes x vpon *Esau*: how much *Cornerus* y, *Finckelaus* z, *Jacomotus* a, *Ioachim Camerarius* b, and others, some in Greeke meeters, some in Latine Elegies, haue anew lamented the Threenes and Lamentations of the mournfull *Ieremie*; any man may see in their extant Poems: *Hoius* c in his sweet Numbers vpon *Ezekiel*: d *Castellioes* e Heroickes vpon *Ionas*: *Resman* f vpon *Amos*: *Ofius* g vpon *Malachie*: *Theua-*



# The life and death of Origen,

1604 in 8o.

Posse com 1. fol. 45b.

in carminibus sacris.  
in 1/2 pag.

was vpon the twelue Prophets; yea, *Endasie* that learned woman (Em-  
presse to *Theodosius* the Iunior) by her Metaphrase vpon *Daniel*, haue perpe-  
tuated their names by Poetrie. The like I might instance in some, that haue  
as profitably, as pleadingly poetized vpon the rest of the Scriptures in the new  
Testament: besides, I might shew, what, how much, and by how many other  
Diuine subiects haue been prosecuted; chiefly the Birth, Incarnation, Circum-  
cision, Death, Passion, Triumphall resurrection, Glorious Ascention of our  
Lord and Satiour Iesus Christ, diuinely poetized by *Prudentius*, *Paulinus*, *Se-  
dulinus*, *Fortunatus*, and others amongst the Ancients: by *Widebramus*, *Stri-  
gelius*, *Castilion*, *Montanus*, *Cresilius*, *Calius*, *Laminus*, *Iungius*, *Faber*; and by the  
chiefe and choise wits of the Papists.

Now is Poetry commendable in them, worthy of their paines, their parts,  
their spirits, worthy the grauity, the greatnesse, the graces, the places of those  
eminent men; famous Diuines, great schollers in their places or graces:  
and shall it be culpable and blamable in me, or any other in my Ranke, to bee  
employed in this course and kinde?

Secondly, if my want of exactnesse, and concisenesse in this kinde bee cen-  
sured, my diffuetude and want of practise may pleade my excuse: for since  
some nine or ten yeeres agoe I left the Vniuersitie, conuerting and turning  
the streame of my studies from Philosophie and Poetrie, to the Theorie and  
Preaching practise of Diuinitie: (as once *Augustine* his Millenarie Rhetor-  
ricke: *Saint Ierome* and this our *Origen*, their vehement studies of Humanity,  
to the studie of Theologie; as once our reuerent *Beza*, his youthfull Poetriz-  
ing, with which detracting Papists so blomish him (as though they should ble-  
mish *Augustine* for his once Manichisme, and *S. Paul* for his once Pharisaisme)  
into more profitable preaching; so leauing the Hand-maides to court Diui-  
nitie, the Mistrresse *Penelope*, I say, since, haue I very seldomely and sleight-  
ly used this veine, either in Latine or English; except of late, that I was awake-  
ned to answere in verse, a Dotterels Rime doggerill, in a namelesse, shame-  
lesse loose lewde Libell:

A confused Chaos or a lump of sinne,  
Pandoraes box, disord' d without, within;  
A bastard brat, a baggage fieldmills taile,  
The fume of smoke, Tobacco, wine and Ale:  
A masse, a masse of malice, sincke of euill,  
A false-tun'd Black-bird, feathered from the diuell:  
A bellish brand inflam'd from 1 Caluists ire,  
His pen the taper, and his paper fire.  
A silly sottish Song from rurall Straines,  
Or blood impostum'd, burst from Popish vaines:  
Which veins, veins cut, I aim'd to cure, not kill;  
And shew'd the world his wounds, his floods of ill,  
Which Dragon-like an innocencie casting,  
His gall did burst, and all his venom wasting:  
His footes bolts shot from bow of poisoned hate,  
From his rebonds, on his selfe guiltie pate.

ther take Caluist  
in Caluist, or Caluist, it  
this Dogg, or Cyn-  
the Dogg.



# With other materiall observations.

— *ut praeſtat motus componere ſublimis?*  
*Al. — ſi fas dicere? ſed non — Fas.*  
*— Dabit Deus his quodq; ſinem (aut finem.)*  
*— Interim lenius ſit patientia,*  
*Quicquid corrigere eſt nefas, & patior, ut potior.*

Thirdly, if any object that I have exceeded my bounds and limits, in making ſo great a fire or ſmoake from ſo ſmall a ſparke; adding ſo much in aggravating the ſinne or ſorrow of *Origen*, in ſo many circumſtances, more then was either done or ſaid: herein I take that *Licentia Poetica* (as they call it) which both *Virgil* uſed in his *Aeneidos*; *Statius* in his *Thebaidos*; *Homer* in his *Iliads*; and our *Spencer* (our *English Homer*) in his *Fairie Queene*; yea, which the exquisite Poet *Silueſter* uſeth in his *Dubartas*; and in his owne little *Dubartas*, running all deſcants and Poeticall diuiſions (in this beſt minde muſick of numerous verſifying) from ſome poſitiue, reall (or elſe only fictitious or imaginarie) grounds: and indeed, as *Virgil* makes his *Aeneas*, *Homer* his *Achilles* and his *Ulyſſes*, but images and patternes of a martiall Worthie, and a wiſe Politician, *Zenophon* his *Cyrus*, the patterne of a true Prince: *Tully* his *Orator*, the rule of Oratory. So I deſire onely in my aymes and ends, that my *Origen* may be a patterne and a preſident of a true penitent.

In which aymes and hopes reſting; crauing pardon for my prolixitie (the paines being mine (Ingenious Reader) as well as the patience thine, my error being an error of loue, not a loued error:) deſiring the God of all Grace, Error ex amore, non ex more. euen he that is the Author of euery good gift and grace, who giues repentance vnto *Iſrael*: that who euer reads this, hauing committed any ſinne = *Acts 5.31.* againſt conſcience, either actually in his conuerſation, or ſubſcribed to any Popiſh vnttruthes (for feare, or ſiniſter reſpects) againſt the light of his knowledge, and the illumination of his iudgement, imitating *Origen* in his horride ſinne, may much more imitate and exceed him, in his happie, ſpeedie, and ſincere Repentance: which hoping, and for which inſtantly praying;  
 I reſt.

From my Houſe in Newcaſtle,  
 May 12.

A conſtant friend to Sion, and a well  
 willer to all that loue the  
 truth, in the Truth.

I have been thinking of you  
 and your family very much  
 and hope you are all well  
 and happy as usual.

I have been thinking of you  
 and your family very much  
 and hope you are all well  
 and happy as usual.

I have been thinking of you  
 and your family very much  
 and hope you are all well  
 and happy as usual.

From my friends in New York  
 May 22

A constant friend to Zion, and a well  
 wisher to all that love the  
 truth in the world.




# Origen's Repentance:

*Divided into three Sections, each Section containing  
a Century of Stanzaes.*

## SECTION I.

### The Argument.

*Origen shewes his grieffe, and cause of grieffe;  
The Vertues heauen had giuen him, his abuse:  
Sathans deceitfull wiles; displaies in grieffe  
All their pollutions, and their subtile use.*

1.  H thou who reade's each sin's confus'd line,  
Vapors of inke sent from my spotted soule;  
Conioyn thy teares, thy sighes, thy sob's to mine, *Origen as Iu-  
speakes in his o-  
peron and com-  
plaines.*

Bewaile my woes, assist mee to condole;  
Pray with me, for me; prayers & teares do faile mee,  
Or if forth pow'r'd or show'r'd, they'll not auail me.

2 So hard's my heart, so stony is my rocke,  
So frozen is my fount, my streames do stop;  
Sinne prisons sorrow, guilt doth grieffe vp-locke,  
And euery sprig of grace Hels sword doth lop:  
I that was once a fruitfull spreading Vine,  
Sin-blasted, wasted, witherd, now decline.

3 How can I grow that haue no root of grace,  
Nor dewes of *Herman*, heauens sweet retreshing?  
How shall I speake, when words will take no place?  
Words, sighes, tears, stopt, staid, dull'd by transgressing;  
Clipt are Faiths wings; Oh whither should I flie!  
Sin stops Gods eares, to whom then should I cry?

4 How should I walke? my legges sin-shackled are:  
How shall I see? spirituall eyes are wanting.  
What hope of peace, when God proclaimes me war?  
Where's courage, comfort, sinne my spirits danting?  
Who pleads my cause? my Aduocate doth leaue me:  
And hellish furies still of ioyes bereaue me.

5 Each Creature cries, and calles to be reuenged;  
Because with Idols I haue beene partaker,  
And traitrouslly reuolting haue offended,  
They threaten death in quarrell of their Maker;  
And if (Sea-like) they were not kept in bound,  
From wormes to Angels, all would me confound.

6 The Sun doth blush my sin, and threats my bane,  
Because (Owle-like) I fled the best Sunnes light;  
The Moone, the Starres, against me doe complaine,  
As with a second <sup>a</sup> *sifera* prest to fight;  
Because fild full of light from Graces Sunne,  
Light, life, and loue, I lost, like wauering Moone.

7 I feare the Angels, and Arch-angels all,  
Cherubs, and Seraphins, the Thrones, and Powers;  
Their seuerall orders thought Hierarchicall, (mours,  
The Bridegroomes Paranimphes, Churches Para-  
As iust reuengers of my fearefull fall,  
Since gainst their God my crimes were capitall.

8 In fiery flames my feares are to be burn'd,  
As <sup>b</sup> Sodomites, <sup>c</sup> two fifties Captaines slaine,  
Because zeales fiers are into ashes turn'd;  
Since <sup>d</sup> *Lots* are vext, & wronged Saints complaine:  
Thus quencht and damp't, is euery flame of grace,  
And with these outward heats my flesh deface:

Ifeare

Judges 5. 20.

Gen. 19. 25.

Kings 1. 10. 12.

Pet. 2. 8.



9 I feare the liquid aires tempestuous traine,  
Of haile, snow, storms, frost, whirlwinds, bolts of thunders,  
Since such extreame, such vipers oft hath slaine,  
Whose sins like mine, brought plagues, were ages wonders;  
Wel may ayre choake me with infectious smoothers,  
Since my pollutions haue infected others.

10 I feare the whelming waters to deuoure me,  
As <sup>e</sup> *Iabins* troupes, and those <sup>f</sup> *Egyptian* foes:  
I sinke in Seas of sinnes, which ouer-poure me,  
The greater Sea the lesser may inclose;  
In surging waues I doe deserue the floating,  
Since, light as watery <sup>g</sup> *Reuben*, was my doating.

<sup>e</sup> Iudges 5.21  
<sup>f</sup> Exodus 14.27

<sup>g</sup> Genesis 49.4

11 I feare the Beasts, my selfe the greatest beast, <sup>h</sup>  
(As all the wicked are by Scriptures telling)  
Haue broke the bonds of grace, Gods Lawes & heast,  
Gainst Heaven sinning, gainst my King rebelling; (me;  
Boares tusks, dogs fangs, bulls horns, bears pawes do fright  
Snakes stings, birds beaks, each creature doth despight me.

<sup>h</sup> Ier. 10. 14  
Tit. 1. 13

12 For they may plague mee here, and after rise  
My guilt to witnesse, and my fault t'accuse,  
(As *Shebaes* Queene <sup>i</sup> who went to heare the Wise;  
Or weeping *Niniuites* condemne the Iewes)  
So they may me, for they haue kept their place,  
Whilst I like *Lucifer*, haue falne from grace.

<sup>i</sup> Math 12. 41. 42

13 And as the Forrest Beasts that heare the sound  
Of their King Lyons voice, doe frightened quake,  
So I that heare and feele the thundring wound  
Of *Iudahs* Lyon, like the water shake,  
And with affrighted *Eue* <sup>k</sup> would liue vnknowne;  
All things haue guard, onely our feares haue none.

<sup>k</sup> Gen. 3. 8

Conscience: Cordis  
entia, Index, vin-  
e, Index anime.

Quillac that hel-  
Parricide for  
assassination vp-  
the late French  
ing was thus  
agued.

Cant. 6. 1, 2.

Esaiah 13. 21.

14 Yea, my Recorder, Iudge, and petty God,  
Altar of peace, earst Patron of my cause,  
Is now my Iayle, my racke, my scourge, my rodde,  
(As *Aetna*; *Curtius* gulfe) opes fiery iawes,  
And for my sinne, to sucke me vp, still threats;  
As blood-guilt wretch<sup>k</sup>, I'm pinch't with pincers heats.

15 Oh metamorphosis! oh transmutation!  
Oh pricks! thornes, briers, on the vile sprigs of sinne:  
Oh bitter fruite! what change? what alteration?  
In body, soule, in minde, without, within?  
Oh pleasing poyson-sinne! oh Diuels-delusion!  
Oh *Phactons* folly! *Chaos* of confusion.

16 Oh hart, heau'ns harbor, throne of heau'ns great King,  
The Bridegroomes bed, the garden growne with spices<sup>l</sup>,  
The Spirits sweet lodge, heau'ns quire, where Angels sing;  
Now nest of vncleane birds, repleate with vices,  
A cage of stinging Scorpions, den of Diuels,  
Where Zims and Oyms haunt all sinfull euils<sup>m</sup>.

17 Once felt I meltings, when the Bridegroomes voice  
Spake blandishments, and languishings of loue;  
Sweete extasies, my rapt soule did reioice,  
Ioyes influence distilling from aboue;  
O Pythagorean musicke of the Spheares!  
What Lydian, Doricke tunes, my Spirits cheares?

18 Now heart and harpe is broke, all frets, all strings  
My musicke marr'd, the Organ of my glory;  
My tongue, my bell, an harsh alarum rings,  
Vntun'd, vntim'd, vntim'd, sad, sullen, sorry,  
Nor can my voice like Cymbals sound Gods praise,  
Wanting the Soules blest breath her Tones to raise.



## Origens repentance:

19 My will once will'd t'obay Gods sacred lore,  
Like melting waxe, as men gold threeds doe draw,  
As tamed Heifers vs'd to th' yooke before,  
Submisse to beare, to doe Gods will and law;  
Since nilling late, to lend Gods truth my blood,  
I neuer since had will to worke one good.

20 My loue inflam'd to thee my Christ, thy Church,  
Thy glorious truth, thy holy ones, thy Saints,  
Now alienate by wilie Serpents lurch,  
With other objects base it selfe acquaints:  
Chang'd are Loues torrents, streames are crossly flowing,  
Oares of affections are contrary rowing.

21 On God my feare was once diuinely placed,  
*Tri-Vne Iehouah*, was my loue, my dread:  
But now those prints of grace from heart are raced;  
And slauish feares are written in her stead:  
Such as are writ in *Caine*, or in the Diuell,  
The damned Ghosts, or Angels which are euill."

Sinne changeth a  
filiall or sonne-like  
feare, into that  
which is slauish and  
seruile.

" James 2. 19.

22 But Conscience, Oh thou Pearle of Pearles the best!  
My safeties Arke, hid Manna, hony-tasting,  
Gold Throne of *Salomon*, faire port of rest;  
How are Seas sinne broke in, thy comforts wasting;  
*Crasus* call'd *Solon*, when his fate was dying;  
I Conscience, Conscience, cry; but none's replying.

23 As *Saul* that rebell King, whom God reiects,  
(Nor answeres by his *Vrim*, nor his *Thummim*,  
By Oracle or Prophets sacred texts,)  
Is in his strictest needs to *Samuels* running;  
As *Zedekiah* flies from place to place,  
Besieg'd and sackt, yet finds no rest nor grace.

o 1 Sam. 28. 15,  
p Jerem. 39. 4.



24 So I to God, & his Church, to conscience flie,  
My bosomes *Jonathan*, my friend, my Fort;  
Yet heare no answer, hope no good reply,  
Because to *Enders* Witch I did resort,  
And by my offerings Idols did preferre,  
Ioyning my selfe to th' worst Idolater.

25 How haue my fancies dream'd? what haue I done?  
What were my thoughts? Oh hand what wast thou acting!  
Wind-turning weathercocke, most changing Moone  
Ecclipt by Earth, no Sun of grace reflecting;  
Inclod' and clouded in the mysts of sinne,  
Depriu'd of heate and light, without, within.

Gen. 25. 22

26 Oh what a torture in my troubled Soule!  
(Worse then the wrestling of *Rebeccaes* twinnes)  
Subiected now to Sathans base controule,  
And vassalliz'd by tyrannizing sinne;  
Faithes Fort subdued, and euery grace supplanted,  
Armies of feares haue all my spirits danted.

27 O speckled Soule! O miserable Man!  
Oh worst of Saints! Oh grosse and gricuous sinner!  
How are my beauties blasts? my meale all branne?  
My gold turn'd drosse? helpe, helpe, O Soules refiner;  
For Sathans fanne hath seuer'd all my wheate,  
Nought's left but chaffe to satisfie hels heate.

28 A guilded Tombe, a Sepulcher bepainted,  
A varnisht pillar, plac'd in Gods owne Temple,  
With formes of grace, with substance neere acquain-  
Of holiest Hypocrites, the worst example; (ted,  
A standing Cypher, onely making number,  
Seeming to wake, yet ouer in a slumber.

29 Oh sin! harts gal, thoghts grief, my souls deep wound,  
Sadding my Spirit, my curelesse conscience raging,  
Within my flesh no powers nor parts be found,  
My scorching heats, nor man, nor meanes affwaging;  
Onely Christs blood pour'd from each passue vaine,  
Can heale my heart, my hurt, and helpe my paine.

30 To this I runne, poore silly sheepe for shelter,  
From raging iawes of \* wolues that would inuade me;  
In mine owne strength, in mine owne blood I welter,  
Till thy blest hand (my Soules Physitian) aide me;  
Each shadow, thoght, moat, hair, or dream doth feare me,  
(My guilt so great) lest raging Lyons teare me.

\* The Diuell who  
hath the propertie  
of a Wolfe, Gemina  
nus Sum. exempl. lib.  
de animalib. terrest. c.  
39. pag. 252.  
1 Pet. 5. 8.

31 O whither flie I? where, where shall I hide me  
From thy fierce wrath? O thou great God of vengeance:  
Nor Caine<sup>1</sup> nor Iudas, no ill may abide thee,  
But flie as heartlesse Deare the Hunters launce;  
Who viewes the frowning count'nance of thine ire,  
Is as drie stubble; for thy wrath is fier.

<sup>1</sup> Gen. 4. 10.

32 In euery place thou frights me with thy presence,  
In Heau'n, Earth, Hell, & deeps, thy powr's extended,  
Thou fill'st the World with thine vnmeasur'd essence,  
Where lurk I then? wraths brow, wraths bow once beded:  
Each cauerne corner of this Earth thou knowest,  
Thou weild'st this welkin, through the Sea thou rowest.

33 No bush, nor leafe, could hide sin-conscious Adam<sup>1</sup>,  
From thine all-seeing, all-surueying eyes;  
Nor Ionas<sup>2</sup> Tarsus Barge, nor Tents theefe<sup>3</sup> Achan,  
No distance deafes thine eares from sinnes shrill cries:  
Oh then my sinnes as Sodomes pierce thy hearing,  
As red as crimson in thy sight appearing.

\* Gen. 3. 8, 9.  
<sup>1</sup> Ion. 1.  
\* Ios. 7.



## Origens repentance.

34 My facts are writ in thy memorials Bookes,  
Characteriz'd with Adamantine Penne,  
On which thine eye of Iustice hourelly lookes,  
And sees each sinne, where it was done, and when;  
Lest thou forget, or I find ease within,  
My conscience checkes, curbes, cries doe neuer linne;

35 For if I would thee flie, yet flie my selfe  
I neuer could; my conscience still doth dog me,  
This *Namesis* pursues, this fretting Elfe,  
This Wolfe, this Vultur gnawes, this lead doth clog mee,  
This bloody Slouth-hound all my footings traces,  
And finds me out, though in *Meanders* Mazes.

36 O pangs of selfe-guilt! how thy hellish brand  
Inflames my feeling parts with scorching dolors?  
A spirit which haunts and whips me with sinnes wand,  
(Like *Brutus* Ghost) affrights with fearefull colors;  
(As *Abels* blood) this guilt hath loudly cried,  
That *Peter* like my Christ I haue denied.

37 Sinne Lyon-like, long & couchant at my doores,  
Now gripes and grinds my heart, his seized pray,  
As Tygers, or flesh-wolues ones flesh deuoures;  
My guilt me gnawes, whence heart as Hind doth bray:  
This *Cerberus* barks, and bites with fixed fangs,  
Oh dyre convulsion! oh corroding pangs!

38 As bleeding Deere, hit, hurt with venom'd arrow,  
Runnes raging, restlesse midst the briery thicket,  
So sins dire dart transfixt through my soules marrow,  
Wounds, rots, rankles, restlessly doth pricke it;  
Like teeming women, paines and pangs increase,  
As sicke men, place I change, but find no peace.

Gen. 4. 10.  
Matth. 26. 34.

Gen. 4. 7.

39 As trait'rous in my sinne, so sorts my sorrow,  
On rending racke my heart's each houre extended;  
I sigh the nights, and sing laments all morrow:  
For Gods owne bow against me lieth bended;  
Th'inuenom'd arrowes of his wrath haue hit me,  
Nor will my stricter Iudge or Bayle acquit me.

40 Nor will my Taylor free one fettered thought,  
But (Dogge-like) dogs me still, my soule accusing,  
With Scritch-owle-outcries, tels me what I wrought;  
My place, my grace, my God, my Church abusing:  
When sins foule guilt did first my conscience staine,  
By offering incense to an Idoll vaine.

41 Woe to my selfe, woe to my fact, my faulting,  
Woe to my griefe, my guilt, my horride anguish,  
My crooked paths, my blameful, shameful hauling;  
My streining conscience, bringing life to languish:  
Woe to my crauen heart, my Hare-like fearing,  
My coward courage, no temptation bearing.

A remorsefull pen-  
tent described.

42 Woe to my retchlesse reason, carnall counsell,  
My flatt'ring flesh, my seeming friend, my foe;  
With which consulting, head-long downe I fell  
Into this Sea of sinne, these waues of woe,  
In which now drencht, I drowne, 'lesse mercy minde me;  
Lost, 'lesse my Pylot steare, and pastor finde me.

43 Woe to my hand, first actor in this treason,  
Woe to my heart, first causer of my quailing,  
Woe to the place, the persons, woe the leason;  
In which, by which my subtile foe preuailing,  
I grieu'd my God, and scandaliz'd his Saints,  
Sin- prest, opprest my soule, through which it faints:



44 Oh pittie, pittie me, my cause, my case  
Friends, fellowes, followers, pupils, Christians all,  
Humbly I beg, you'le pray the God of grace,  
My sins to pardon, to remit my fall,  
To purge my spots with that vnspotted bloud  
Was shed for mee, where my blest surety stood.

45 Meane while Ile waile and sigh my sin transgression,  
And strive to wash my watery couch with weeping,  
From hearts compunction moaning my digression,  
And to the throne of grace submissly creeping,  
Poure out my soule, and spend it like a taper,  
Till all the fog of sinne exhale to vapor.

46 Oh that my head a wel-spring were of waters,  
And euery haire dissolu'd to brinish teares,  
These mates (my sorrowes) should be quicke relaters  
To the wide world, filling all open eares,  
That God, men, Angels, spirits aboue, beneath,  
(If sensible) should heare my bellowing breath.

47 Oh that my head were turn'd into a fountaine,  
Mine eyes to standing lakes, the lids to sluices;  
Each dale, each vale, each groue, each desert mountaine  
Should witnesse well my woes for mine abuses:  
All fields, all forrests should my gronings know,  
And Eccho tell what throbs from my heart flow.

48 If none would answer, yet that sad Nymph would,  
For she repeats each lamentable story,  
Though faining Poets paint her for a scold,  
Yet Shee in part would shew how I am sorry:  
The *Hyades* and *Dryades* would weepe,  
To heare my rufull cries, wak't from sinnes sleepe.

## Origens repentance.

49 If wisht desire were deeds, more would I weepe  
Then watery *Niobe*, then *Heraclite*<sup>a</sup>,  
Then he that stole *Vrias* fairest shepe<sup>b</sup>,  
Then shee that washt and wipt her Sauours feete<sup>c</sup>.  
Then that Disciple which deni'd his Master<sup>d</sup>,  
And after heal'd sinnes wound with sorrowes plaster,

<sup>a</sup> A Philosopher  
alwayes weeping  
and lamenting the  
follies of men: of  
the contrary *Democritus*  
alwaies laugh  
ing.

<sup>b</sup> 2. Sam. 12. 4.  
Psal. 6. & 38. & 51.

<sup>c</sup> Luke 7. 38.

<sup>d</sup> Peter, Mat. 26.  
last verse.

<sup>e</sup> Ierem. 9. 1.

50 O that my braine a perfect limbecke were<sup>e</sup>,  
Distilling teares extract by heavenly fier,  
These sweete dew drops would melt sinnes flauish feare,  
Such flowing founts would quench heau'ns kindled ire.  
Not all the *Nectar* and *Ambrosian* iuyce  
Were halfe so welcome as those teares of truce.

51 O teares the keyes that opes the way to blisse,  
The holy water quenching celestially fire,  
Th'attomment true 'twixt God and mans amisse,  
The Angels drinke, the blessed Saints desire;  
The ioy of Christ, the balme of griued hearts,  
The spring of life, the ease of all mens smarts.

52 The second King of Israel by succession<sup>b</sup>,  
When with *Vrias* wife he had offended,  
In bitter teares bewail'd his great transgression,  
And by his teares found grace, by grace amended:  
He night and day in weeping did remaine<sup>c</sup>,  
I night nor day can any teare constraine.

<sup>b</sup> *David* his repen  
tance declared in  
all the seue Psalms  
Penitentiall.

<sup>c</sup> Psal. 6. 6.

53 And yet my sinne in magnitude and waight  
His farre exceeds; how comes it then to passe  
That my repentance should not be as straight,  
Sith Graces face (deare Lord) is as it was?  
The truth is this, although my need be more,  
I am not humbled as he was before.



reasoneth the case  
of his soule.

54 O haplesse Soule ! that bear'st the stampe of Heauen,  
Why didst thou thus abuse Heav'n's holy pleasure ?  
Oh why was sense and reason to me giuen ?  
That in my bounds I could not keepe a measure :  
I know I must account for euery fault,  
Yet with my God I heathenishly did haule.

55 This to peruse (deare God) kils my poore soule,  
Did not thy mercies it reuiue againe;  
O heare me (Lord) in bitternesse and dole ;  
That of my fall doe prostrate here complaine :  
And at thy feete with *Mary* knocke for grace,  
Though wanting *Maries* teares to wet my face.

56 Shee (happy conuert) saw her life misled,  
At sight whereof her inward heart did bleede,  
To witnesse which, her outward teares were shed;  
Oh blessed Saint ! and oh thrice blessed deede !  
But wretched I, that did worse sinnes then hers,  
Nor teares can shed, nor grieve within me stirs.

John 20. v. 1. 11. 12.

57 When shee had lost thy presence but one day,  
Thy want was such as shee could not sustaine,  
But to thy Tombe shee takes the readiest way,  
There sprinckling funerall teares like dropping raine ;  
Nor from her search was shee once stirr'd or moued,  
Till shee had gain'd thy sight, her dearly loued.

58 But I haue lost thy presence many daies,  
Yet still am slacke to seeke thee as I should;  
My soyled soule in sinnes pollution staies,  
Vnmeete to moue vnto thee, though I would :  
Yet if I could by faith thy helpe attend,  
I know I should, as shee, find thee my friend.

# Origens repentance.

59 Oh could I stay and pray! But oh how hard  
Is my steel'd heart! of mettall vnrelenting,  
How is all ghostly feeling from me barr'd  
From day to day? deferring my repenting;  
With carrion Crowes \* still croaking out to morrow,  
When present sores aske present plastring sorrow.

\* Cries, cries.

60 As baser banckerouts posting off their day,  
And their beleeuing creditors deludes,  
That neuer finds a time their debts to pay;  
So grace that knockes each houre (1), my heart secludes, (3) Rēu.3.20.  
Nor audience giues vnto the Spirits motion,  
Prescribing Rew, (2) sinnes purging bitter potion.

(2) Matth.3.1.

61 Oh we mad men, procrastinating thus,  
Our tributary teares, our wisht conuersion: (3)  
Not diffrence much betwixt brute (4) beasts and vs, (4) Ezek.18.32.  
(5) That runne in riots to our Soules subuersion; (5) Esay 1.4.  
(5) 1. Pet.4.4.  
Retchlesse, regardlesse of Gods bounteous proffers,  
V Which pressing present teares, grace present offers. (6) (6) Ezek.18.31.

62 What senselesse Beggar doth reiect his almes?  
What wearied Plaintiffe stops his causes hearing? (shalms? Motiues to hasten  
What Souldiour's deafe to th' sound of drummes, phifes, delayed repen-  
What innocent wrong'd, puts off his present clearing? tance.  
What vlcereous Leper would refuse his cure?  
What spotted face would not againe be pure?

63 Who scorns the blood-stone for to stanch his bleeding?  
Who the \* *Olibanum* to cure his stich?  
What poore Petitioner staies his well-proceeding?  
Who present pulling forth, from fier, pond, ditch?  
Yet we fond sinfull men, weake wits, vnwise,  
Deferre repentance, present grace despise.

\* A drugges much  
like to Mallick,  
veraigne against  
the stich.



## Origens repentance.

64 Amongst these fooles in highest ranke I stand,  
Who ought to be the first of penitents;  
Refusing cure from the best Surgions hand,  
Still lingring, calls of grace, in Kedars tents.  
Oh soule seduc'd, oh flesh as fond as fraile,  
With whom, nor grace, nor iustice can preuaile.

Jer. 17.9, 10.

Heb. 4.13.

Gal. 9.9, 10.

65 I know the sacred searcher of each heart, (7)  
Both sees (8) and knowes the deeds which I haue done,  
And for my last foule fact, may cause me smart,  
No sheltring place his fiery wrath can shunne:  
I should deceiue my selfe, to thinke that he  
For sinne would punish others, and spare me (9).

Ezek. 18.4.

Gen. 3.6, 23, 24.

66 The first man (10) *Adam* (he that bred mans thrall)  
For one bare sinne was cast from perfect rest,  
And all mankind was banisht by his fall  
From Paradise; and vnto sorrow prest.  
If he for one, and all for him feelee paines,  
What plagues for me, for greater sinnes remaines?

Eccl. 2.4.  
Eccl. 6.

67 The Angels made to attend the Lord in glory,  
Were thrust from heauen; onely for one sinne;  
That but in thought (as some record the story)  
For which they now in lasting darknesse bin.  
If they (once glorious) thus tormented be,  
I baser slime, what will become of me?

Iosh. 7.21, 24.

Ahab, 1 King. 21.

19.

Acts 12.23.

1 Sam. 25.36, 38.

Leuit. 10.1.

68 To *Achan*, (1) *Achans* house one sinne of theft,  
As one of blood, brought sinne to Israels King; (2)  
One sinne of pride hath *Herods* life bereft; (3)  
One sinne of drinke to *Nabal* death did bring (4).  
One sinne did (5) *Nadab* burne; of sinnes, my one  
Exceeds all these, how can I scape alone?

69 What shall become of me, that not in thought,  
In thought alone, but in my words and deed,  
Besides birth-f finnes, this a small sinne hath wrought?  
Idolatrizing makes my soule to bleed.

What's to be done? Ile take the mourning wings,  
And onely flye to Christ, to cure my stings <sup>b</sup>.

<sup>b</sup> As the Israelite  
looked vpon the  
brazen Serpent;  
so we to Christ,  
stung with finnes  
sting, by the old  
Serpent the Diue  
Numb. 21. 9. Chap  
12. 23. Iohn 3. 14.

<sup>c</sup> Factum infelium  
fieri nequit.

<sup>\*</sup> Luke 15. 18. 19. 20

<sup>\*</sup> Quem punitet  
peccasse, panè est  
nocens.

70 I know 'tis vaine, as saith the wisest man,  
To call againe the deeds which once are past <sup>c</sup>:  
Oh let me see, what best is for me than,  
To gaine thy fauour, whiles fraile life doth last,  
That in the next I may admitted be  
In the mean'st office to attend on thee.

71 I will (as did the prodigall Sonne \* sometime)  
Vpon my knees with heartie true contrition  
And weeping eyes, confesse my former crime,  
And humbly begging, craue with low submission,  
That thou wilt not of former crimes detect me \*  
But like a louing Father now respect me.

72 Or as the wife that hath her husband wrong'd,  
Ile come with teares, and with a blushing cheeke,  
For giuing Idols what to God belong'd;  
And say, my King, my Lord, my loue most meeke,  
I haue defil'd the bed that thou didst owe,  
Forgiue me this, and mercy free bestow.

73 And though the world can witnesse mine abuse,  
As true spectators of my tragedie;  
My staring eyes Ile put to such good vse,  
Wearying my Iudge, so with my constant crie:  
That when my wrinckles shall my sorrowes tell,  
The world may say I ioy'd not, though I fell.



74 Even thus in sorrow will I spend my breath,  
And spot my face with neuer-ceasing teares,  
Till grieve-bred winckles (messengers of death)  
Haue purchast mercie, and remou'd my feares;  
And then the World within my lookes shall see,  
The woe, the wracke, the sinne that troubled me.

75 And lest my teares should faile me at my neede,  
Before my face Ile fixe my Sauours passion<sup>d</sup>,  
And see how his most precious sides did bleede,  
And note his death and torments in such fashion,  
As neuer man the like did vndertake,  
How freely he hath suffred for my sake.

76 If this his kindnesse and his mercie showne,  
Cannot prouoke me vnto tender crying,  
Then will I backe againe turne to mine owne,  
Mine owne foule sinne, caus'd by my faiths denying;  
And if for them no teares mine eies can finde,  
Sighes shall cause teares, & make mine eies more blind.

77 Oh hardned heart! oh more then flintie soule!  
Hewed out of *Caucasus*, oh Pumice eyes!  
Braine drie as summer channels, or parcht scroule;  
Oh tongue vtun'd for Hymnes, or holy cries!  
Deare Lord vnloose her strings, dissolue my flint,  
Strike my hearts rocke, that teares may neuer flint.

78 For as my finnes surmount the sands in number,  
And equallize the twinckling starres of Heauen,  
The heauiest weights that ere the Earth did cumber,  
So neede I mercies more, to be forgiven;  
And sorrowes more, which may those mercies craue,  
To raise my (3) *Laz'rus*-soule from finnes deepe graue.

Not by pering on  
Crucifixe, as the  
apists idolatroul-  
, for such super-  
itions were vn-  
roached in *Origens*  
me; but in a men-  
all and heauenly  
meditation, in the  
rules soliloquie, as  
d Bernard, *Angu-*  
me, and others, in  
their workes to bee  
ene, called their  
soliloquiums.

inutile pondus  
catum

Iohn 11. 43. 44.

79 No sinne so sinfull, neuer wretch so wicked,  
Transgress as I (so full, so foule rebelling)  
Like to a wanton Colt gainst God I kicked,  
Against my Master; light and life expelling:  
In whom I liu'd, and mou'd, and had my being,  
Gainst him I spurn'd, his faith, his feare denying.

80 Apostate I, \* of all Apostates worst,  
Am farre ascendant in the scorners seate,  
In sinnes degrees commencst about th'accurst;  
Of cowards chiefe that euer made retreat,  
Flying his Captaines colours, and his cause,  
Frighted with feares of deaths deuouring iawes.

81 Not <sup>a</sup> *Hymeneus*, *Asian Alexander*,  
<sup>b</sup> *Phigellus*, or *Philetus*, <sup>c</sup> *Demas*, <sup>d</sup> *Jude*,  
*Hermogenes*, or <sup>e</sup> *Nicholas* did wander,  
So farre from faith, or practis'd halfe so leude:  
<sup>f</sup> *Spire*, *Pimbleton* <sup>g</sup>, nor any time hath knowne,  
Like me turn'd Haggard, which away haue flowne.

82 I that was Captaine, thus to leaue my colours,  
A Shepheard, to the Wolfe to yeeld my sheepe,  
How the remembrance fills my soule with dolours,  
The Trumpe of truth proclaimes my sinfull sleepe;  
And in this backward race I beare that bell,  
Which rings my shame, and toules my fames last knell.

83 I that was plac'd in Christ his Church a pillar,  
Prop to the weake, and to the blind a guide,  
A friend to truth, to *Sion* a well-willer,  
Now turn'd Apostate, and thus backe to slide;  
This fact intrencheth me within the lists,  
O<sup>th</sup> *Ocebolians*, or damn'd *Iulianists* <sup>i</sup>.

<sup>i</sup> *Julian* first a Christian, after a persecuting Pagan, died in the warre with *Sapor*, casting his body in the aire, blaspheming that Christ the *Galilean* had ouercome him. *Theod. lib. 3.* Of the same there were *Valens* the Emperor, turning *Arian*, *An. Chri. 378.* *Anrelianus* turning Pagan, see *Ensch.*

\* *Origens* particu-  
lense of his se-  
full back-sliding

<sup>a</sup> 1 Tim. 1, 19, 20

<sup>b</sup> 1 Tim. 1, 16.

<sup>c</sup> 2 Tim. 4, 16.

<sup>d</sup> *Indas*, Acts 1,

<sup>e</sup> *Nicholas* first a

Deacon in the A

stiles time, after

some thinke) an

reticke, of who

came the *Nicola*

*taines*, See Acts

*Reuel. 2.6*

<sup>f</sup> Of the Apostat

of *Francis Spire*

swearing obedie

to the Romish

Church before

Popes Legat at

*Venice*, and his

paire after; the

ned may reade

*Epistles of Celius*

his friend *Curius*

*Grinus* his Prob

lib. 2, pag. 151, 152

<sup>g</sup> An Apostate

Queen *Marie*

see Booke of *Job*

<sup>h</sup> *Ocebolus* a So

ster, a right *Vertu*

*nus*, changing of

Paganisme, at

in horror of con

science he fals profl

at a Church co

in *Constantinople*

crying to the pe

ple; Tread vpon

tread vpon mee,

saoury salt. *Grin*

*de Apostasia*, pag.



84 I that in *Alexandria* was a light,  
The Churches starre, ore Christendome faire shining;  
I that such learned Volumes did indight,  
Besides all paines, disputing, and diuining,  
Oh (woes me wretch) my lights are out, or spotted,  
My Starre is false, and all my lines are blotted.

85 Once was I call'd a constant *Adamant*;  
So firme my faith, so fixed was my heart,  
No troubles could me moue, no crosses dant:  
This name, this fame, now lost, and laide apart,  
Not *Adamas*, but *Demas Demens* name me,  
And by that stile, let after Ages shame me.

86 I that could speake the threefold sacred tongues,  
*Hebrew, Greeke, Latine*; learn'd in all the Arts,  
To whose disputes a<sup>k</sup> thousand Students throngs,  
Trouping (as Bees to *Thyme*) from distant parts,  
To sucke the *Nectar* dropping from my tongue;  
Euen that maim'd member, did my God most wrong.

87 I that could diue into the deepes profound  
Of Natures Well, thence drayning wondrous notions,  
Of plants, herbs, roots, gums, trees, which grace the ground;  
Of heavenly lights, stars, fluxe, names, natures, motions;  
Yet for all this, Natures great God despising,  
With Pagan fooles should be Idolatrising,

Origenes Adamant-  
which name  
Erasmus (wri-  
g his life) was gi-  
him euen from  
childhood, by  
ich hee was cal-  
as Basil had the  
name of Great,  
r. B. of Constanti-  
le called Chryso-  
me, for his elo-  
ence, Gregory Na-  
zen the Diuine,  
hanasius the  
orlds Doctor.

Origen professeth  
ch Diuinity and  
ilosophy with  
eat admiration,  
Schollars flock-  
g from farre. Eu-  
lib. 6. c. 14. c. 15.  
18. Amongst the  
f his Schollars  
ere after famous,  
eodorus, called by  
rates, lib. 4. c. 22.  
regorius Neocasa-  
nsis, Athenodorus,  
er B. of Pontus.  
feb. lib. 6. c. 1. 29.

Besides Eusebius, euen Porphyry himselfe in his third Booke of those fiftene which hee wrote a-  
inst Christians, commends Origenes learning in all Philosophy, as read in the workes of Plato,  
amarius, Cronius, all the Pythagoreans, in Cherimon the Stoicke, and in the workes of Cornutus, from  
hence he borrowed (after the Grecian manner) his allegorizing of Scripture, wresting them  
the Papists now) as a man his nose till it b'cede.

88 I that was read in all the mysticke songs,  
Of numerous Poets, sacred, and prophane,  
I that could <sup>b</sup> criticke euery Writers wrongs,  
And rectifie his least transgressing straine;  
I that suckt hony from each Authours hiue,  
Should now worst Bee, drone-like, leaue off to thriue.

<sup>b</sup> Erasmus in his preface to his critical Grammatices before Aristarchus the Grecian, or Servius amongst the Latins.

89 I that in th' Mathematickes deepe was scene,  
And publicke read <sup>c</sup> mine Arithmeticke lines,  
But married chiefe to th' Arts commanding Queene <sup>d</sup>;  
<sup>e</sup> Shining as Moone, amongst Starres of best Diuines,  
Like morning starre should fall from orbe of Heauen,  
Oh light, lend light, till darke sinnes be forgiuen.

<sup>c</sup> Eusebius, lib. 6. c. 1.

<sup>d</sup> Divinity, where all the Arts serve as Hagar Sarah, and hand-maides to mistress.

90 Is he admir'd, ador'd, whose farre blowne fame,  
The Trumpe of mouths through forrein coasts doth ring?  
Then I; whose fame to th' Emperours Mother came,  
Who sends her Guard, which me to *Antioch* bring <sup>f</sup>;  
Whose heavenly lore, thee hauing heard and scene,  
Poures gifts vpon me, like great *Shebaes* Queene.

<sup>e</sup> Of the extraordinary name, famous paines, and pains Origen, who would be informed, let him read *Chronicle* Fol. 101. Euseb. 6. c. 3, 8, 19, 20, 24. Hist. Magd. Cent. pag. 76. vsq. ad 88. Osiand. Epitome 3. lib. 1. c. 6. Erasmus ante Tomos de eius sa: Rhena. epistola ad Hermanum: Grin. epistola, ad Erasmus Ibidem.

91 From whence to *Alexandria* com'd againe,  
Opening Truthes sacred, secret mysteries,  
I then encreast my labours and my paine <sup>h</sup>,  
In commenting the holy Histories <sup>i</sup>;  
Yet grosse Idolatry succeeding next,  
A falser glosing glosse, corrupts Truthes text.

<sup>f</sup> Euseb. lib. 6. ca. 1. 1 Kings 10. 10.

<sup>h</sup> Of all the Fathers Origen writ most, the best where he was sound, the worst where vnfound, bene, &c. Ierome compares his Volumes with these of the Roman Varro for number, Epistola Paulam. Erasmus referres them all to three heads, Schooles, Homilies, Tomes.

<sup>i</sup> There is no part of the word, on which he hath not writ, if his perished workes were extant, saith Erasmus: at the cost of one Ambrose, Origen dictating kept seauen Scriueners euery writing. Euseb. lib. 6, c. 31.



92 'Twas I the present times so much admir'd,  
 (Like Roman *Linus*) some came farre to view me :  
 So sound my iudgement, th' heathens Chiefe desir'd,  
 By push of learn'd encounters to subdue me ;  
 Both *Platonist* and *Pythagorian*,  
 All whom confuting, some to faith I wan<sup>k</sup>.

93 Besides disputes with Heretikes (hell bred<sup>l</sup>)  
 Whose \* *Dagon*-errors fell before Gods Arke,  
 The Spirits bright sword cut off their *Hydras* head ;  
 Truths light discover'd, beate away their darke:  
 Some Heathens, Heretike-conuerts were baptized,  
 As Gods new plants, <sup>m</sup> were watred, catechized.

94 These grew in grace, but since haue I declined;  
 These forward went, <sup>a</sup> like *Elie* I backe fell :  
 These prosper'd well, I staru'd away and pined:  
 These liu'd good Subiects, but I did rebell ;  
 These worshipt God in spirit first and last,  
 I Sathan; when to Diuels I incense cast.

95 The more my blame, the more my shames confusion,  
 The more my grieve, the more my bitter gall,  
 So farre t'attend my subtile foes delusion,  
 So farre from good, from grace, from God to fall ;  
 The more excuselesse is my yeelding sinne,  
 More meanes, bands, bounds, I had to hedge me in.

96 \* I knew the best, yet still did worse and worse;  
 I knew the right, yet went the way was wrong ;  
 Saw *Jacobs* blessing, yet tooke *Esau's* curse;  
 Knew truths sweete tune, yet erring notes I song ;  
 I knew the poyson, yet did drinke my fill;  
 Saw what was good, yet follow'd what was ill.

97 I base, bad seruant, thus mee stripes deseruing,  
Because I knew what was my Masters will,  
Yet from the same by ° wiles and weakenesse sweruing,  
Am worthy drowning in my floods of ill,  
In which by flauish feares, by seruile failing,  
I plung'd my soule, temptations so preuailing.

Luke 12.48.

°His enemies wi  
his owne weaken

98 Each circumstance addes weight vnto my fall,  
To sinke me deepe in this dead & Sea of sinne,  
Chiefly my knowledge, and my place withall,  
The grace with Gods true Church I liued in,  
Professor of his sacred truth by teaching,  
But differing farre in practise from my preaching.

¶ Mare mortuum.

99 I knew there's but one ° God, as Sunne but one,  
One Earth, one *Phenix*, and one Soule in Man;  
I knew this God would worship't be alone °:  
Idols are vaine, vile, grosse, and ° nothing can.  
Thus with this truth, these Monsters still I flue,  
Teaching it others, yet my selfe vntrue.

¶ 1 Cor. 8. 6.

° Math. 4. 10.

¶ 1 Cor. 8. 4.

100 Thus opposite to nature, false to all,  
The noble gifts, with which I was indued,  
I did proclaime with greatnesse of my fall,  
Stumbling on that I best might haue eschued;  
But pause my soule a little, take new breath,  
And then anew, weepe out thy liuing death.





## The second Section.

### The Argument.

*He shewes the cause and cure of hatefull sinne,  
The dangers which depend upon the same,  
The miseries offending Men live in,  
And what the gilty conscience doth inflame.*

gen in his owne  
tion goes on.

**S**et faire Coppies, yet my selfe made blots;  
I prickt true notes, yet kept no tune in singing:  
I held Truths glasse, yet washt not out my spots;  
I slept, my bells yet others wak't with ringing;  
I made, and did perswade ful many a Martyr,  
Yet brought to'th best, I proued a filly starter.

2 Thus (Skuller-like) I looke not at my rowing,  
But as the Hare, I glance aside in running;  
My words on Heau'n, my workes on hell bestowing,  
Sinne-wrapt, intrapt, for all my curious cunning;  
\* I had sweete *Iacobs* voice, but *Esau's* hands,  
My tongue was free, my heart was chain'd in bands.

3 I cookt the meate, the which my soule ne're tasted,  
I did desire the good \* I did not doe:  
Many to Martyrs Crowne my monings hasted,  
Yet I (with Christ) to *Caluary* fear'd to goe,  
Beare-like to'th stake, vnwillingly I haled,  
The thought of fier my soule and flesh apaled.

en. 17. 23.

Pauls case, Rom. 7.

19. 20. Sec: the

of most Chri-

st: for Paul in

Chapt. speaks

the person of a

a regenerate, &

of a man vnre-

generate, as *Armi-*

and his Secta-

dreame.

4 Willing the Spirit was, the flesh was weake;  
This Heauenly part went on, this Earth recoiled:  
Grace marcht like *Iehu*, Natures heart did breake;  
My better part was forward, worse was foyled;  
Resolu'd my Soule, but feare my body chose,  
Which feare my *Palinody* \* did compose.

\*Here is a mappe  
that duell or ciu  
warre which mo  
Christians finde  
themselves in the  
vnderstanding har  
wils, affections, b  
twixt the flesh and  
the spirit, grace,  
nature,  
Gal 5.v.17.

5 The dire remembrance of this cursed action,  
As thornes, darts, daggers, as the Serpent stingeth,  
That to my God I shew'd so weake affection,  
Each thought of this, blood from my hart veins wringeth,  
Oh that my griefes and groanes were loude as thunder,  
To fill the Earth, and cause the Heau'ns to wonder.

6 Oh that my lungs with sighes were worne away,  
Oh that this marble heart would melt and weepe,  
Or that this Rocke would rend on which I stay:  
In sorrowes brine, my soule I then would steepe.  
Oh would I could out-mourne the Pellican,  
The Doue, the Crane<sup>i</sup>, all Creatures, any Man.

[Esaie 8, v. 14.]

7 Alas that I (a Cedar) straight and tall  
In Gods owne ground, by hand of grace well planted,  
Should now be barren, dead, and dried; and fall  
By him who *Edens* protaplasts supplanted:  
No sap of grace, leaues, buds, or blossomes left me,  
Nak't Man, nak't Swan; my fairest plumes bereft me.

8 Alasse that I a Turret towering hie,  
Should with the ground be now low leuelled,  
A precious Pearle, soyl'd with impiety;  
A fruitfull Vine, vntimely withered:  
A burning Taper, darkned yet so sore,  
As that I feare it will lend light no more:



Iudas.

John 13. 2.

How euer some  
apists as impudēt-deny this, as they  
be the fact of

ope Ioane, yet Bel-

mine himse

nfesser hit, thogh

extenuates it, as

so the errors of

elix, of Liberius, of

elestine, Vigelius, A-

stasius, Honorius,

and other heretical

opes. D. Whitaker

pontif. Romano

est. 6. p. 788 proues

Ex concilio synues-

no, ex Damaso pon-

ti. Andradius fate-

retiam, def. Concily

rid. lib. 2. folio 100.

Origens Priesthood

ere mentioned,

as not as Aarons,

the Leuiticall

riests, or as our po-

9 I was a Saint, yet furious in my sinne;  
A liuing member, rott'n, dismembred, dead:  
Christs Spouse diuorced, vncleane, without, within;  
A ioint disiointed from my mysticke Head,  
A budding bough, broake from the tree of life,  
A beauteous branch, prun'd by sinnes poysoned knife.

10 Alasse that I bedeckt with grace, should lose it;  
Gracious with God, should gracelesse, godlesse proue,  
Like that Disciple, treacherously disposed,  
Who Diuell turn'ds, deuoid of faith, feare, loue.  
So *Marcelline*<sup>h</sup> with holy orders crown'd,  
(As Records tell) was Idolizing found.

11 Alasse that I, a sweete wel-springing fountaine,  
Am now dried vp, like to a Sommers brooke,  
A fruitfull valley, made a desert mountaine,  
A watchman in a deadly slumber tooke;  
A well stockt Trades-man in the wares of Heauen,  
Now bankerout, vnthrif, talent lost, ship riuen.

12 Ay me my Priesthood<sup>i</sup>, how shall I bewaile thee?  
Ay me my Ministry, how shall I lament thee?  
Ay me my Function, fouly haue I fail'd thee,  
Oh salt vnsauoury<sup>k</sup>, fruitlesse haue I spent thee:  
My brightest light<sup>l</sup> is lost; temptations puffe,  
Hath put my Candle out, left nought but snuffe.

13 Oh pittie me my friends thus false, thus downe;  
Pittie my woes, my wounds, my sores, my sorrowes:  
Pittie the losse of my Celestiall Crowne,  
My crosse, my curse, my backe plow'd vp in furrowes;  
Pittie my staine, my shame, my ruthfull plight,  
Pittie me all, the Worlds most wretched wight.

## Origens repentance.

25

14 Bewaile me, whom blest Angels haue bewailed;  
Bewaile me, whom the Saints haue long lamented;  
Bewaile me, who so fondly, fouly failed;  
Bewaile me, who so little haue repented:  
Bewaile me who for grapes yeelds fruits of bryer,  
Thistles for figges, allotted to hels fier.

15 Now let the Elders mourne, their staffe is broken;  
Now young Men mourne, your Master is surprized;  
Now Virgins mourne, of purenesse there's no token  
In him, by whom you once were patronized:  
Now Cleargy mourne, since your cleare lampe & light,  
Is false from faith, by sinne eclipsed quite.

16 And I my selfe will mourne, and fresh renew  
My sad laments, vncessantly bemoaning  
My fact, my fall, with teares vnfained, true;  
With sighs, with sobs, and with continuall groaning:  
And with my mouth confession and hearts griefe,  
Ile breake the chaines of sinne, to get reliefe.

17 Ile take me words<sup>m</sup>, Ile vp, and to my Father<sup>n</sup>,  
And throw mee downe before his mercies feete:  
And though I wrath deserue, he'll pittie rather;  
For his compassion's great, his goodnesse sweete<sup>o</sup>:  
Ready to pardon more, then we can pray,  
To heare, and helpe<sup>p</sup>, ere we our suites bewray.

<sup>m</sup> Hof. 14. 1.3  
<sup>n</sup> Luk. 15. 18.

<sup>o</sup> Psal. 103. v 8.  
<sup>p</sup> Elai. 30. 18.

18 Ile to my God, my guide, my gracious Sauour,  
My Rocke<sup>q</sup>, my refuge, and my sure saluation;  
Acknowledging my wretched, worst behauiour,  
Most worthy wrath, deseruing blacke damnation;  
Ile offer on the Altar of Christs merit,  
The<sup>r</sup> offering of an humble contrite spirit.

<sup>q</sup> Psal. 18.

Origens asking pardon, and his confidence in Christs merits.

<sup>r</sup> Psal. 51. 17.



## Origens repentance.

Luke 15. 4.

19 Oh where's my Shepheard? here am I lost sleepe;  
 Oh where's my Father? here am I lost Son,  
 Awak't at last from den of deadly sleepe;  
 Returning home ragg'd, tatter'd, and vndone:  
 My oyle all spent, fond Virgins-<sup>e</sup> talent wasting;  
 My mouth vnrellisht, swinish foode long tasting.

Math. 25. 3.  
Eccl. 1. 28.

Luke 10.

20 Oh where is he best, blest \* Samaritan?  
 That saw, and sau'd the woe-distressed wight,  
 Whom Priests and Leuites, neither helpe, nor can;  
 Yet he relieu'd him in his pitious plight:  
 Lord here's moe wounds, view, rue this soule of mine,  
 Sinne-bleeding, needing mercy, oyle, and wine.

Originall sinne  
 which we haue from  
 Adam, not by imita-  
 tion, as the Pelagi-  
 ans dreame, but by  
 propagation, as cor-  
 rupted branches &  
 treasures from a  
 root and fountaine  
 corrupted.

21 Here's a fit object for thy loue and merits,  
 A thirsty soule desires thy sweete refreshing,  
 Whose birth-sinne \* by his Fathers claime inherits  
 Hell as right heire; much more by his transgression:  
 Here yet let mercy triumph, cease thine ire,  
 And plucke me as a brand out of the fire.

See an excellent  
 proportion betwixt  
 baulme, and Christs  
 blood, and sauing  
 grace, in Grimes his  
 23. Problemes, first  
 part, pag. 284. 285.

22 I know my guilt is great, my fall is grosse,  
 My sinnes yell loude, yet louder speakes thy blood:  
 Me and my guilt, I bring thee and thy crosse;  
 Where in my place thou pledge and surety stood:  
 One drop of that balme <sup>b</sup> will my conscience cure,  
 Applied by th hand of grace, and heale me sure.

23 Oh it surmounts all Iulups, all confections,  
 All Cordials, drugs, Bezar, or Vnicorne,  
 All Smaragde, Diamonds, Rubies, Earthes eiections;  
 All Pearle, all Gold, all Mines that ere were torne:  
 They helpe the heart, and body in a swoond,  
 But this reuines the soule, cures Conscience wound.

# Origens repentance.

27

24 As sacred oyle<sup>c</sup> from *Aarons* head distilling,  
Downe to his skirts did speedily descend,  
So (Lord) with oyle of grace my Soule be filling;  
Drop downe thy Myrrh, this hard heart cause to bend:  
Me in thy Garden<sup>d</sup> set to gather spices,  
Lop off my lusts, and weede out all my vices.

<sup>c</sup> Psal. 133. 2.

<sup>d</sup> Cant. 5. v. 1.

25 Lord speake the word<sup>e</sup>, thy seruant shall be whole;  
Checke my Soules tempests, calmes will then ensue;  
<sup>f</sup> Poure out thy Spirit, Ile poure forth my soule;  
Reflect<sup>h</sup> one glimpse of grace, it will me renue:  
Tune thou my tongue, and it shall sing thy prayes,  
Touch thou my heart, my heart to Heau'n thou raises.

<sup>e</sup> Math. 8. v. 8. 13.

<sup>f</sup> Zachar. 12.

<sup>g</sup> As Anna, 1 Sam. 15, as David, Pl. 42. 5.

<sup>h</sup> As Christs eye darting vpon Peter pierceth his heart to teares, Luk. 22.

26 Giue thou me grace, and I shall giue thee glory;  
Lend me thy hand, I shall redeeme my fall:  
Strike thou my heart, I shall be sinne-sicke sorry;  
Ope thou mine eares, and I shall heare thy call:  
Vnloose my lips, and they shall swiftly moue,  
To vent my hearts diuine thoughts of thy loue.

<sup>i</sup> De domine, quod i bet, & in be quod v

27 Alas, in me all power to grace or good,  
Is quite bereft, lost, dull'd, and meere dead,  
Sinnes-poyson festering both my soule and blood;  
Sinnes-canker spreads each part from foote to head:  
Leaues me as nak't as *Adam*, yet doth say,  
The vtmost debt of sinne my soule must pay.

28 My sin-sieg'd soule now won, Hels Prince inuading,  
Massacring Grace, his owne blacke troopes replacing,  
Hope fals, Loue coold, Zeale quencht, & Faith disgrading;  
Presents, proclaimes my fall, my soule abasing:  
More heartlesse I then Hens, Mice, Doves, or Deere,  
Since all my strongest Garrison is Feare.



## Origens repentance.

29 Oh horrid alteration ! dismall change ;  
 How is my Coyne backe alchimiz'd to Tinne ?  
 As when the *Tartars*, *Turkes*, or *Gottes* did range  
 Within those Coasts, which force or fraude did winne :  
 Mangling their foes, promiscuous blood effusing,  
 Their swords to spare or age or sex refusing.

30 As some stearne Conquerour no sooner reares  
 His blacke Flagge on the walls of conquer'd foes,  
 Nor old, nor young, nor any kind forbears ;  
 But all like sheepe, pell mell to ruine goes :  
 As armed Greekes did tyrannize in *Troy*,  
 When *Synons* craft did *Ilium* destroy.

31 As is the Ship on *Neptunes* curled backe,  
 Tost here and there (wind-sporting wooden ball)  
 Till on some dismall Rocke at last shee cracke ;  
 Her splitted planks, lo here, lo there they fall :  
 The wares all lost, the passengers doe downe,  
 Vnlesse helpe come in that same fatall stowne.

32 So faires my Soule : faire Port once well compacted,  
 A Shippe well rigg'd, an Army set in order,  
 Faith, Generall, Pylot, King, had Lawes enacted ;  
 Reason Vicegerent, Memory Recorder :  
 Heart, Will, Affections, Subiects yeelding homage,  
 My Microcosme in this time felt no damage.

33 But oh my sinne ! sinne-offring to the diuell,  
 This subtile Diuell, this disturbes my peace :  
 This Greeke, this *Synon*, this ranke roote of euill,  
 Layes me on Hels racke, makes my Heauen cease :  
 Beheads each grace, makes shipwracke of my soule,  
 Subiects each power to Sathans damn'd controule.

34 Confounds mine orders, brings an *Ataxie*;  
Fires all my roomes, burnes my retiring Harbor,  
Queene Faith depoſeth from her Regencie;  
Shaues off each grace, like *Sampſons* ſemall Barbor<sup>i</sup>:  
Combustion makes, as *Nero* did in *Rome*<sup>k</sup>,  
Fires euery ſtreete and place, where it doth come.

<sup>i</sup> Delilah.  
Iudges 16.v.19.  
<sup>k</sup> Suetonius in vita  
Neronis.

35 Oh fearefull Symptomes of moſt deadly ſinnes!  
Oh dangerous death to eate the fruite forbidden!  
Who can caſt vp th' account our treſpaſſe winnes?  
Sinnes honie's ſcene, though ſtill his ſting be hidden:  
Yet ſtings he hath, which lead like<sup>l</sup>, without dout,  
Lies in our fleſh, till ſorrow eate it out.

<sup>l</sup> As the poyſon  
bullet in the Soule  
diers fleſh.

36 Sinne, as falſe *Indas*, murther-minding *Ioab*<sup>m</sup>,  
Thou haſt thy hayles, thy congies, and thy kiſſings;  
A ſeeming *Israelite*, a reall *Moab*;  
A den, a Serpent lurkes<sup>n</sup>, yet hides thy hiſſings:  
As doe the blacke-thorne buds, thy flowers ſeeme faire,  
Bitter thy fruite as gall, and *Aloes* are.

<sup>m</sup> 2 Sam. 3.v.27.3

<sup>n</sup> Gen. 49.v.17.

37 As Riuer<sup>\*</sup> *Hipani*, ſmooth running ſtreames,  
Thy courſe to death's dead Sea is ſpeedy tending,  
In clouds of death thou ſet'ſt thy glim'ring beames;  
Faire ſeeme thy proiects, to perdition bending:  
Thy *Labans*<sup>o</sup> promiſes are faire; not iuſt,  
A ſtaffe of Reedes deceiues the leaners truſt.

<sup>\*</sup> Pliny.

<sup>o</sup> Gen. 31.7.41.  
P Hoc ſunt peccata  
lapſis quod grande  
frugibus, quod turbi  
dum ſidus arboribus  
quod armentis peſti  
lens vaſtitas, quod  
uigis ſana tempeſtas  
Cyprian. Sermo. d.  
Lapſis. Chryſ. Hom.  
populi Antioch. p.  
200. peccatum ſan  
eſt, pana ferrum me  
cinale, &c.  
<sup>q</sup> 2 Kings 4.40.

38 As *Sodomes* Apples, neere th' *Asphalticke* lake,  
Of ſpecious ſhew, yet touch't, to aſhes turning,  
So are ſinnes poyſons ſweete, yet bane<sup>r</sup> to take;  
Like iealouſie the guilty bowels burning:  
Thy *Coloquint*<sup>r</sup> brings death into the pot,  
Which till we ſwallow, we diſcerne it not.



39 Oh Hels false Factor! Agent for the Diuell,  
By what crosse wayes and wiles thou doest delude vs?  
What straines, what traines, baites, stratagems for euill;  
That Hell may haue vs, Heauen may seclude vs?  
How neere at each aduantage dost thou watch vs,  
With Matcheuillian pollicies to catch vs?

40 Like to a cunning Angler, Hell can frame  
His baites for Soules, of euery seuerall fashion:  
He knowes each man, his place, face, nature, name;  
Acts, words, profession, and imagination:  
Accordingly to which he still is heeding,  
To baite sinnes hooke, as serues each stomacks feeding.

41 What Syrens tunes? what false *Hyenaes* cries?  
What *Dalilean* curious delusions?  
What *Circes* charmes? what grosse *Mercurian* lies,  
Thou forging frames to worke our soules confusion?  
What change of calles? false Fowler to intrap vs,  
In nets and ginnes, in which our sinnes doe wrap vs:

42 If *Iudas* will betray<sup>r</sup>, here's ready coyne;  
If *Caine* will kill<sup>t</sup>, thou wrath, words, swords, canst lend:  
Here's golden wedge, if *Achan* will purloyne<sup>r</sup>;  
If *Esa* hunt for blood<sup>u</sup>, thou wilt attend:  
If *Herod*<sup>\*</sup> seeke for whores, he shall haue more;  
*Rome, France, and Spaine*, keepe cuer Stewes in store.

43 If *Ammon* burne, vail'd *Thamar*<sup>r</sup> shal be brought him,  
Th' hast *Pandar-Ionadabs* for lusting Peeres:  
If faire foule *Absolon*<sup>r</sup> haue but bethought him,  
To sayle for *Colchos* Crowne, thou Pylot Steeres:  
His ship of fooles, his youthfull blood sea-boyling,  
*Achitophel* shall direct his lusts, his spoyling.

44 When

mans wiles.

Luk. 22. 4, 5, 6.

Gen. 4. 6, 7, 8.

Iosh. 7. 21.

Gen. 32. v. 6.

Mat. 6. 17.

2 Sam. 13, from v. 1.  
v. 15.

2 Sam. 16. 21. & ch.  
v. 14, 15.

44 When *Eue* did long \*, thou didst commend the apple, \* Gen. 3. v. 5. 6.  
Which fatall foode soone flatter'd *Adam* taste;  
Ere since sweete sinnes of every stampe and staple,  
For every tooth, cook't, caru'd, dress, prest thou hast:  
Each act, each fact, each sinnes deede is thy iewell,  
To euery lustfull fire thou bring'st the fuell.

45 I write my thoughts, my knowledge, and my sence,  
I faine not lies or libels \*; those are thine,  
Birds of the night, thine owne darke deeds pretence;  
Lead'st hand and heart in euery slandering line:  
But what I know, I speake; mine owne heart vext,  
Writes feeling Comments on this wofull text.

\* Let libellers (whether Atheists, Papists, or prophane ones) see their degree from Hell without being at cost with a Herald.

46 I am that Bird the Fowler subtilly drawes,  
Caught like the flie in what Hells spider weaued;  
I am that Lambe false in the Lyons iawes,  
Like that young Prophet \* by false friends deceiued:  
I credulous Hare, catcht vp by Fox-like gaming,  
Burne like the Flic within the Candles flaming.

\* 1 Kings 13. v. 9. compared with v. 14, 15, 16, 17, 18.

47 I now all woe, haue others woes bewailed,  
And wept \* their tragicke case, their ruthfull fall,  
Now act their parts, (so sore hath sinne preuailed:)  
Oft in my griefes I haue bemoan'd King *Saul* <sup>b</sup>,  
Of place, grace, peace, yea, hope of Heauen bereft,  
And to the hands and power of *Sathan* left.

\* In his Comment.

<sup>b</sup> 1 Sam. 16. v. 1, v. 2.

48 I once bewail'd the wise King *Salomon* <sup>c</sup>,  
(Mirror of Men, with euery vertue graced,)  
Yet false so fatre, so foule (vnworthy Sonne  
Of so sincere a Sire) so sinne defaced,  
That once I deem'd him damn'd; but that repented, (red.  
He was Christs type, Truths pen, Gods loue, & sinners relen-

\* 1 Kings, ch. 11. v. 2, 3, 4, 5, 6.



Judg. 16. v. 20. 21

49 I have lamented strong victorious *sampson* \*,  
 Gods Worthy, great *Aleides* Paralell,  
 (Weake *Israels* Pillar, and the Churches Champion;)  
 He that by wanton Woman foully fell:  
 Of these, and many mo I mourn'd the fall,  
 Yet I more blotted, spotted then them all.

50 I sympathize and symbolize the last,  
 Most of the three, yea, passe him in his crosse;  
 He lost his haire, my heads chiefe Crowne is cast;  
 He carnall eyes, eyes mentall are my losse:  
 Him, Earths possessions; my spirituall gift,  
 And heauenly riches are by sinne bereft.

51 He to a Woman bowed, to *Belial* I;  
 He gaue his seede to *Moloch*, I my soule;  
 Him lust corporeall; me Idolatry,  
 Spirituall fornication, did make foule:  
 He by a Womans wiles, was brought to shame,  
 Me mine own timorous tongue hath brought to blame.

52 As he, so I digressed by degrees,  
 Walking Oxe-like, by steps vnto the shambles:  
 All vertues wine, I turn'd to vices lees; (bles:  
 My hearbe of grace, Tyme turn'd, and choak't with bram-  
 As Waxe with fier, or fat of Rammes consuming,  
 So did I melt, when I did dare presuming.

Judg. 14. v. 1. 2.

Gen. 34. v. 2. 3.

Prou. 9. v. 15. 17.

53 Lastly, as hee was out of *Jacobs* bound,  
 In *Timmaths* Coast, among th' vncircumcis'd;  
 Wandring astray; as *Sichem* & *Dinath* found;  
 A lustfull fire his enflam'd heart surpris'd:  
 He drunke stolne waters<sup>h</sup> at the Harlots well,  
 Straide from Gods Mount, the Fount of *Israel*.

54 So I imprudent, was snar'd by condition  
Of false Men, that equiuocating speake;  
(Their crafts conueiance, voide of all suspicion;) )  
To them I got soone as the day did breake:  
Put them in minde of promise; they were slacke,  
And vrg'd my sacrifice; which done, they brake.

55 Eftsoones these Apes did mowe, Gods Doues did  
These Philistines reioice<sup>1</sup>, the Church she weeps; (mourn; <sup>1</sup> Judg. 15: v. 1  
Oh *Origen*! *Origen* from the Faith doth turne: <sup>16, v. 24.</sup>  
Thus bleate the Flockes, alas! our Shepheard sleepes.  
*Origen* hath sacrific'd, the streetes resound,  
Our Pillar's falne, our Pastor's in a swound.

56 Oh crimson sinne! oh most accursed deede!  
Oh maddest Man! infatuated<sup>k</sup> wretch; <sup>1</sup> Gal. 1.  
Oh, this recording makes my heart to bleede!  
And fresh againe on th' racke my conscience stretch:  
For my prophane hand scarce did touch the fire,  
When on my heart God lighten'd signes of ire.

57 That royall Psalmist did no sooner plucke,  
The lap from *Saul* (that was the Lords Anointed;)  
But with the guilt his conscience foule was stricke<sup>1</sup>; <sup>1</sup> 1 Sam. 24. v.  
His body shooke as it had beene disiointed:  
So I no sooner sinn'd, but through my Liuer,  
An Earthquake ranne, which made my heart to shiner.

58 The raging Element no sooner waits,  
Th' Idolatrous Incense in her furious fiers;  
But instantly my Iudge incensed, casts  
His brands of wrath, which all my spirits tiers;  
And burnes mine intrals, like the Centaurs shirt;  
Which lust-burnt *Hercules* to his loynes begirt.



59 As he, so I feele hideous, hellish anguish;  
 This dire *Megara*, selfe-corroding worme,  
 Still feeding, fretting, causing curelesse languish;  
 Sinnes-gholt, feare-frighting with his gasty forme:  
 As that great Magies dogge <sup>m</sup>, *Cornelius* crying,  
 Vaunt thou curst curre, cause of my damned dying.

60 The stone of *Sisiphus*, *Ixions* wheele,  
*Prometheus* vulture, punisher of pride,  
 All such feind plagues, as Poets forme, I feele;  
 As *Moses* \* bush, selfe-burning fires I bide:  
 Right *Salamander*, in these flames I liue,  
 A dying life, or liuing death, sinnes giue.

61 Oh curst content, which mortals take in sinning!  
 A pleasing paine, a painefull perillous pleasure,  
 A gainefull losse, a hatefull losing winning:  
 What's wonne is wrath, what's gain'd is Gods displeasure:  
 Storing vp wrath <sup>n</sup>, as misers pile their treasure,  
 Til prest downe weight <sup>o</sup> the iust God payes in measure.

62 Oh sinne! oh couchant Foxe! how neere my doore  
 Thou mak'st thy den; which ope, thou entrest to,  
 Like *Sampsons* Foxes with fire-brands in store;  
 Ti'd to their taitles; with thee are fire-brands mo:  
 As needle for the threed, so sinne makes way.  
 For woes <sup>q</sup>; it's Prologue to the Curses play.

63 Sinne vsfers Judgement, Punishment's her Page,  
 Which close attends, as puny Clerkes their Masters:  
 When sinne hath wrought, Wrath payes deserued wage.  
*Herod*, *Caine*, *Judas*, and the Gospels wasters,  
 Haue tri'd this truth; and each dayes practise proues it:  
 Oh let none sinne! who hath a soule and loues it.

64 For tis an act i'th vpper house of Heauen,  
In Gods Booke writ, and limb'd in each mans life;  
Who wilfull sinnes (vnlesse by grace forgiven)  
Shall die the death<sup>f</sup>, and liue in endlesse strife.

<sup>f</sup> Ezek. 18.

As *Jacob* held his brother *Esaus* heeles<sup>e</sup>,  
So curses follow sinnes fast running wheelles.

<sup>e</sup> Gen. 25, 26.

65 And oft oretakes it, takes it in the act,  
As Iudges theeues, Masters their Seruants tripping;  
Or as the whore tane in her filthy fact,  
Seldome, or neuer scapes without her whipping:

So finds my soule, my sinne like *Neroes* mother<sup>u</sup>,  
Hath form'd this brat, (selfe-guilt) my peace to smother.

<sup>u</sup> Nero killed his  
owne mother  
pina to see the  
where he first la  
<sup>a</sup> God vsually  
a iust proportion  
punishing, in  
manner, meas  
nature, in whic  
sinne; pena & c  
proportionata, la  
Schooles.

66 Nay more, my iust Iudge, iust<sup>a</sup> proportion keepes,  
And *Indahs* Lyon holds the measures equall;  
The watch of *Israel* wakes, not slumbring sleepes;  
But viewes each sinne and circumstance withall:  
As we him grieue, so he augments our grieues;  
Thus Iudges doe to fellows and to theeues.

67 It<sup>b</sup> *Adonibezেকে* cut off the thumbes  
Of seauenty Kings, the like hee's like to find.  
If *Agags* Sword deuoure, Iust *Samuels* doomes  
The like to him<sup>c</sup>. If Sodomites be blind  
By sensuall lust, depriu'd of th'eyes of reason,  
God strikes with bodies blindnesse<sup>d</sup> in that season.

<sup>b</sup> Iudg. 1, v. 3, 6

<sup>c</sup> 1 Sam. 15. v. 3.

<sup>d</sup> Gen. 19. v. 11.

68 If these most monstrous men doe burne in lust,  
Against both grace, and natures constant light,  
For Heau'n to raine<sup>e</sup> vnnaturall fire tis iust,  
Which may consume these monstrous men outright.  
Nay, if the Churle doe grudge a crummes reliefe,  
Tis fit his tongue in hell<sup>f</sup> doe feelee the grieve.

<sup>e</sup> Gen. 19. v. 24.

<sup>f</sup> Luk. 16. v. 21, 2





74 Oh heate vnhallo'd ! oh thou wild fire burning !  
Nor quencht, nor damp't, with waters of discretion ;  
Prepostrous zeale<sup>b</sup>, Church, Commonwealth o'returning ;  
Drunke with conceits, deuoid of circumspection :  
Vntamed Colt, wild Asse, still fondly braying ;  
Torrent broke forth, all drowning, all dismaying.

75 Oh fondling I ! (for sinners all are fooles c)  
In seeking others, I haue lost my selfe ;  
In bringing Heathens to the Christians Schooles,  
I fell from faith, dash't on sinnes dangerous shelve :  
To helpe the rest, I drown'd in deepe desire,  
I burnt in pulling others from the fire.

76 In setting others right, I mist my marke ;  
In sauing others, I haue lost my life ;  
Others to bring to light, my light's made darke ;  
To worke their peace with God, I wrought my strife :  
Them to present spotlesse before the Lord,  
I Sathan seru'd, and made my selfe abhorr'd.

77 I euill did, that good might come thereon,  
In fauouring, furthering good, I acted ill ;  
By good intents and thoughts<sup>d</sup> I am vndone ;  
In willing well, I lost my blisse of will :  
I planted thornes, in hope that grapes might grow ;  
That figges might sproute, I thistle seeds did sow.

78 The Pagans to the Faith I sought to turne,  
That so their silly Soules, as Bees in Hie,  
In Heauen might rest : For this my zeale did burne,  
As me of sleepe it wholly did deprive :  
For all night Sathan in his sleights expert,  
Thus laboured my purpose to diuert.

<sup>b</sup> I speake not a-  
gainst true zeale, I  
wish wee were all  
more heated with  
this coale from the  
Altar: I declaime a-  
gainst Laodicean  
luke-warmnesse, I  
wish Magistrates  
more zealous, like  
Dauid, Moses, Neh-  
emias, Neh. 13. Prea-  
chers as Paul and  
Apollon, Acts 17-18.  
Ch. 16. 2. 5. All Chri-  
stians as Steuen the  
Protomartyr, Acts 7.  
51. Onely I take a  
Papisticall, blinde,  
vaine, Anabaptist-  
call, preposterous  
zeale, like persecu-  
ting Pauls, before  
his calling, like fire  
out of the chimney,  
in the thatch bur-  
ning, ouerturning  
all.

<sup>c</sup> Psal. 14. 1.

Ier. 4. 22.

Prou. 1. 7. & v. 22.

<sup>d</sup> Good intents and  
good meanings, on  
which blinded Pa-  
pists, and ignorant  
Protestants build  
so much, are not ap-  
prouable, valesse  
they haue good  
grounds from Gods  
Word, the true  
square of all actions  
and affections.



\* Sathans speech &  
his delusions.

79 What *Origen*, and starts thou at the matter,  
To cast some graines of heath'nish Frankencense;  
Since hundreds thus thou'lt bring to baptismes water?  
With pueling conscience canst thou not dispense?  
What, is the fact so foule? the crime so great?  
Know'st thou not God is easie to intreate?

80 Hath he not pardon'd greater sinnes then thine,  
*Peter, Manasses, David, Mary, Paul?*  
Fear'st thou on thee his mercies-sunne to shine,  
When thy deseignes are good, thy sinne so small?  
Againe, to gaine him soules if thou desire,  
Thinke what thou winn'st by sprinckling but this fire.

81 Besides, thou little dream'st (demurring man)  
If thou denie, how hot's the fire to burne thee,  
Or how the scorching flame thou suffer can.  
By these deceits, oh Diuell thou did'st suborne me,  
To doe thy will; rose by dawne of day,  
Omitting, nay, forgetting for to pray.

\* The Cranes keepe  
watch by conise, a  
shame for Christi-  
ans if we watch not,  
as our Generall en-  
joines vs. Luk. 21. v.  
36. since our enemy  
is so subtil, our flesh  
so traiterous, our  
estate so dange-  
rous.

82 Oh blinded heart! why didst thou not remember?  
Oh foolish mind! why didst thou not bethinke thee?  
Oh distract braine! hand, tongue vnmindfull member;  
Oh senses, in sinnes chaines what Diuell did linke ye?  
No Crane-like<sup>e</sup> Sentinell, mongst all discries  
This *Mercury* that charmes your *Argus* eyes.

83 You saw no hooke within this Fishers baite,  
You saw no net orespread with Fowlers chaffe,  
You spied no trickes in *Sinners* subtill pate;  
In Sathans trough you fed, yet felt no draffe:  
So faire a threed this Spiders craft did spinne,  
You doubted not, nor did detect a sinne.

84 In *Babel's* language Sathan casts suggestions,  
How that my sinne (if any) veniall was;  
Soone shifted, shrifted, pardon'd by confessions;  
Almes, Aues, Beads, Workes, Trentals, Dirge, or Masse:  
But heauier then the lead, sand, stone, I find,  
Light-seeming sinne, oppressing soule and mind.

\* Papists ridiculous.  
lie make some sins  
so veniall, that they  
neuer defile a man,  
so *Miletus* against  
*Hesychius* pag. 107.  
or easily dissolved, &  
wiped by Holy wa-  
ter, oyle, Chrisme,  
&c. *Bellarmino de*  
*cultu Sancti. lib. 3. c. 7.*  
Or at furthest in  
Purgatory, *Bel. lib. 1.*  
*c. 9. de Amiffione.*

85 Oh small, great sinnes! great, little, what's your name?  
Little in shew, in substance grossly great;  
Like poysond pricks, smal wounds; yet great's your flame;  
As smother'd fire, sparkes flow, yet strong the heate:  
As ranckling sores false heal'd, doe inly rot,  
So smallest sinne-wounds want nor guilt, nor spot.

86 How small the sinne, when *Eue* the fruite desired?  
Yet like that little flea which *Adrian* choaked;  
Or like some smaller sparkes which *Townes* haue fired;  
This sin choakt grace, and Gods strong wrath prouoked:  
This is *Pandoras* boxe, the *Troian* Horse, (crosse.)  
Whence came ill Greekes, (all grieues which mortals

87 What lesser sinne in carnall reasons eye,  
Then sweare by Heauen, by Earth, by head, by heart?  
Faith, troth, the siluers crosse, or cocke, or pie?  
Yet each of these doe act their sinfull part,  
Come from the Diuell, and descend to hell:  
*James* and *Christ Iesu*, both this truth doe tell.

*James* 5. v. 12.  
\* *Math. 5. 34, 35, 36.*

88 To tearme a Brother *Racha*, Rakehell, Foole,  
Precise Ass, cocke-braine Man; such libell phrases,  
Each tongue inflam'd by hell doth vsuall rowle;  
Besides such oathes as Heauen and Earth amazes:  
These deem'd small sins, small rockes, yet conscience bea-  
\* Counsels confusion, hel is Scriptures threatening. (sing;

\* *Math. 5. 25.*

89 What



\* Though wee hold  
not a stoicall quali-  
ty in sin, yet euery  
sinne is great in it  
owne nature, and  
none veniall, except  
by repentance: for  
first euery sinne is a-  
gainst God himself,  
an infinite good. Ie.  
2. 27. 8. 14. Mich 7. 9.  
Psal. 51. 6. 2. Light  
sinnes cause great  
euils, publike and  
priuate, yea, death  
it selfe. Psa. 90. 7, 8, 9.  
Rom. 6. 23. 3. The  
least sin needs an in-  
finite price to purge  
it, euen Christs  
blood. Ephe. 1. 7.  
1 Pet. 1. 18. 4. The  
rage of conscience  
after sinne, is in the  
hatching, 2<sup>d</sup>, and  
after guilt, Prou 12.  
18. Rom. 2. 15. 1 Pet.  
3. 16.  
1 1 Sam. 5. 1. 2.  
m 2 Cor. 6. 15.  
n Math. 6. 24.  
Iude, v. 7.  
The pollutions of  
the wicked.  
o Sub specie lucundi-  
tatis venenum infun-  
dunt bonis. Amb. Offi-  
cio, lib. 1. c. 20.

89 What Gods calls foule, let no man cleanly call;  
God saith each sinne's vncleane, let none defend it;  
Each sinne which God calles great<sup>k</sup>, let none count small:  
But leaue it, loath it, end it, and amend it:

For his pure eyes hates that which is impure,  
But most the stupid, sensuall, and secure.

90 No concord is there twixt chiefe good and euill;  
Twixt th' Arke<sup>l</sup> and Dagon, Christ<sup>m</sup>, and Belial;  
Twixt God and Mammon<sup>n</sup>, Michael<sup>o</sup> and the Diuell;  
Twixt hony sweete, and Aloes or Gall:

As oyle with dregs, or Eagles plumes with rest,  
Mixe not; no more should bad be mixt with best.

91 Oh these, these bad ones, were my soules betrayers;  
Agents for Hell, fit Factors for all ill;  
The Prince of darkenesse, buisie, bale purueyers;  
These witcht my mind, inueagled my will<sup>o</sup>:  
These like rot Apples, did corrupt me sound,  
These high shelu'd lands, soon brought my ship on ground.

92 Ill company, oh cause of many woes!  
The sugred baite, that hideth poysoned hooke;  
The rocke vnseene, which shipwrackt soules orethrowes;  
The poysoned *Basiliske* that kills with looke<sup>c</sup>:  
The easiest step to ruine and decay,  
Graces confounder, and Hels smoothest way.

93 Oh that I were confin'd to some close caue,  
Where all alone retir'd from Earths delight,  
I might with *Peter*, teares vntroubled haue,  
And neuer come in wretched worldlings fight;  
Whose ill-bewitching company still brings,  
Deepe prouocation, whence great danger springs.

# Origens repentance.

41

94 This, well fore-saw good men of ancient time,  
Which made them shun th' occasion of foule sinne;  
Knowing it was the Nurse of euery crime;  
And *Siren*-like would traine fond worldlings in:  
Alluring them with musicks rarest sound,  
But poysoning them with many a deadly wound.

95 This made those ancient Hermits \* liue retired,  
In vaults, in rockes, in deserts, dennes, and caues;  
Herbes, rootes, and waters, were the foods desired,  
Dead to the World, mewed vp in liuing graues:  
Beasts, Birds, their fellowes: Creatures, all their bookes;  
This course they held t'auoid sinnes snaring hookes.

96 Yet now hee's held no sociable man,  
In this corrupting age, that shall refuse  
T'associate wicked persons now and than;  
Nay, vild, precise, vnlesse their wayes he chuse:  
Frequent good fellowship, and giue such place,  
As vildest liue, and furthest off from grace.

97 But better tis (beleue each wise mans triall,)  
To flie such good-bad fellowes, rockes of euill,  
And leaue them fretting, fuming at deniall;  
Then with such wild geese flie vnto the Diuell:  
For who like *Jacobs* sonnes doe ioine in ill,  
The brandisht sword of vengeance shall them kill.

98 Oh flie these Impes of hell, all you that feare,  
Or sinnes, or plagues; or loue God, and your quiet;  
Each Christian Pilot learne at last to steare  
Farre from these rockes, runne not their course of riot:  
Let euery *Lot* be out of *Sodome* hasting<sup>b</sup>,  
Leaue *Babilon*<sup>c</sup>, lest you her plagues be tasting.

\* Of the superstition, strictnesse, and austerity of life, in wonderful whar writ by *Sozomen*, lib. 4. c. 23. by *Socrate*, lib. 4. c. 23. by *Cassiodorus*, lib. 2. c. 26 & c. 40. Chiefly by *Hesychius* de *Origine* *Monach* of *Anthony* *Paulus simplex*, *Macarius*, *Dorotheus*, *Birrus*, *Alas*, & other Hermites in the deserts of *Egypt*, *Edom*, & *Syria*, onely to quench the inward beam of lust within them, as flying the occasions, by company without them.

<sup>a</sup> *Augustine* de ciuitate *Dei*, lib. 2. c. 27. *Satis est eos irritare temperantia, quam placare Luxuria, honestate inimicitias prouocare, quam lenire.*

<sup>b</sup> *Gen.* 19. 12.

<sup>c</sup> *Apo.* 18. 4.



Qui iunguntur in  
ulpa, non separantur  
p. 1. Cyprian. li. 1.  
pistola 4. See Prou.

3. 20.  
Num. 16. 26.

Exod. 23. 32. 33.  
34. 12 & 15. 16.

Deut. 7. 23. 4.  
Euseb. Hist. lib. 4. c.

Iren. aduersus her.  
b. 3. c. 3. So the In-

habitants of Samo-

teum made the

water bee poured

out of the Bath in

which Eunomius the

Arrian Bishop had

washed. Theod. lib. 4.

14.

As the Scripture euery where dissuades company and familiarity with the wicked, giuing cau-

ts against their pollutions; as Prou. 4. 14. Prou. 9. 6. So wee shall see the godly in their words haue

protested and contested against them, and in workes, acts, and gestures, haue shewne how much

they did detest them. We haue Dauids parterne in Psalme 119. v. 115. Psal. 141. 4. Jeremy 15. 17.

say 6. 5. In Histories, Polycarpus detesting Marcion, Euseb. 4. c. 14. Mares the B. of Chalcedon, Julian the

Apostate, Hist. trip. lib. 6. c. 14. Origen Paulus Samosetenus, Euseb. lib. 6. c. 3. The orthodoxe Christians, the

Cataphrygians; Marcellus, the Hereticall Councell at Tyre, Zozom. lib. 2. c. 21. I wish we had like zeale

and circumspection.

99 Tread not the ground where *Corah* curst doth stand<sup>t</sup>,  
*Dathan*, *Abiram*<sup>e</sup>, with their complices;  
Lest that you be deuoured out of hand,  
Partaking wrath with their most vaine deuices:  
Let euery louing *Christs* beloved *Iohn*,  
Leaue wretcht *Cerinthus*<sup>f</sup> in his bath alone.

100 Why shold *Christs* sheep go graze amōgst the goats?  
Mongst bloody *Wolues*, *Lambes* cannot be delighting:  
*Gods* harmelesse *Doues* had better keepe their coates,  
Then flie with *Hawkes*, or feeble the *Vultures* griping:  
Good *Chickens* by the *Glead* were neuer had,  
Or *Bees* by *droanes*, or godly by the bad.

The



The third Section.

The Argument.

*He shewes the powerfull strength of moning prair,  
And with what melting pittie tis receiv'd;  
How fleshes frailtie's subiect to despaire,  
If by Faiths Conquest, Hell were not deceiv'd.*

**I** Am no Mountbanke, painting glosing fables,  
I speake my feelings and my deare bought wit;  
Thousand of yeeres haue writ this truth in tables;  
Confirm'd by witnesses in sacred writ:  
That as the plague-sicke doe infect the whole<sup>a</sup>,  
So vicious fooles infect the vertuous soule<sup>b</sup>.

2 That Phenix for his faith, the faithfuls Father,  
Best blest of very Men, great *Abraham*,  
When did he faine, or foule dissemble rather<sup>c</sup>,  
But when to Heath'nish wicked Courts he came?  
When did that holy *David* faine a madnesse,  
But in King *Achis* Court<sup>\*</sup> the finke of badnesse?

3 When did chaste *Ioseph* swear by *Pharaohs* life,  
But train'd in *Egypt* farre from *Israels* Tents<sup>d</sup>?  
How grudg'd meeke *Moses* at the floods of strife,  
Amid'st the route of rebell rablements<sup>e</sup>:  
Where was Church pillar<sup>\*</sup> *Peter*, *Cephas* shaken,  
But in the High Priests Hall<sup>\*</sup> by feare ore taken?

<sup>a</sup> *Aliquid mali propter viciū malum.*  
*rasm. adag.*

<sup>b</sup> *Dum spectant les oculi, leduntur & i*  
*Ouid. de remed.*

<sup>c</sup> *Gen. 12. v. 13. & Chap. 20. v. 2. in the Court of Pharaoh Abimilech.*

<sup>\*</sup> *1 Sam. 21. 11. 12. 13.*

<sup>d</sup> *Gen. 42. v. 15.*

<sup>e</sup> *Num. 20. 12. 13. 27. 14. Deut. 32. 5 10.*

<sup>\*</sup> *Gal. 2. 9.*

<sup>\*</sup> *Luk. 22. & 55. 56. &c.*



## Origens repentance.

- 4 Nay more, how was sins Cockatrice egge first hatched;  
 Gen. 3. 17. with ch. But when the Woman with the Serpent talking<sup>f</sup>,  
 v. 1, 2, 3, 15. Had Gods plaine truth (oh vild vnt<sup>r</sup>uth<sup>1</sup>) attached?  
 1 King. 22. 29, 32: *Iehosaphat* smarts with *Ababs* warring, walking &:  
 That yong sent Prophet going home againe,  
 1 King. 13. v. 15, 16. Through ill league sinning<sup>h</sup>, was by a Lyon slaine.  
 7. & 24.
- 5 Too great an instance of the grosse pollutions,  
 Come by conuersing with the wicked traine,  
 Numb. 25. 1, 2, 3, 4. Were filthy sinnes, more fearefull executions  
 v. 9. See 1 Cor. 10. On *Israel*<sup>i</sup>, three and twenty thousand slaine:  
 Besides, the Princes hang'd for lustfull whoring  
 With *Moabs* wantons, and their gods adoring.
- 6 This was a constant custome of that Nation;  
 Psal. 106. 35, 36. To Idolize with cursed Cananites<sup>k</sup>;  
 And mixt with Heathens for to learne their fashion,  
 In following *Moabs*, *Ammons*, *Edoms* rites:  
 In following times they tooke Chaldean wiues,  
 For whose diuorcement zealous *Ezra* strines.
- 7 This folly was the fall of *Salomon*<sup>l</sup>,  
 1 Kin. 11. v. 1, 2, 3, 4. Which Heath'nish Wiues and Concubines did find;  
 &c. Like fierce *Maxentius*, long since writ vpon;  
 Nehem. 13. 26. That liuing to the dead did linke and bind,  
 Till with the stinke the one corrupts the other,  
 Not able to endure the poy<sup>s</sup>ned smother.
- 8 But holts Muse, retraite thy forward pen,  
 In Chronickling the fals of any other;  
 Thy selfe falsest foulest mongst the sonnes of men,  
 Gainst God thy Father, and the Church thy Mother:  
 The Diuels Factors haue the worst deceiu'd thee,  
 And of the greatest graces so bereau'd thee.

9 Oh wicked tempters! poysoners of my blood,  
My bitter potion, death within my pot;  
Vnwholsome vñction, spoylers of my good;  
What sacke of grace, what trophies haue you got?  
Once *Shiloahs* Swan, my feathers you haue plumed,  
When *Peter*-like amongst you I presumed.

10 Lord, what is Man, if to himselfe thou leane him?  
A Vine vnpropt, a Hop-yard wanting stayes;  
The fables Crow, when wily Foxe deceiues him;  
A silly sheepe which from the shepheard strays,  
Falls in the fangs of dogges, or woluish iawes,  
Till him the Pastor<sup>a</sup> finds and homeward drawes.

<sup>a</sup> Mans weaken  
to stand in grace  
withstand sin, w  
the Lord leaue  
him to himselfe.  
<sup>a</sup> Luk, 15.4.5<sup>a</sup>

11 What ships are we when as our Pilot's lost?  
Vnrig'd, vntrimm'd, vtackled, water washt,  
Floating on *Neptunes* surge, with fierce winds tost;  
At length her vnmann'd bulke on rockes is dasht:  
All split, her wares all lost, her inmates drown'd,  
So (God forsaking) sinnes our soules confound.

12 Our Soules are Cities sackt, which want their wals;  
Without thy helpe, the enemy inuades vs;  
Our Armies lacke their Armes, their Generals;  
Vnlesse thy grace as Lord Protector leade vs:  
We cannot stand, or make our battell stout,  
But like to Harts, or Hares, flie, or fall out.

13 Nay, nay, if thou once faile vs, fall we must;  
Like to the staffe that wants the propping hand,  
As criples, (crutches broke) lie in the dust;  
Or new wean'd childe, that slips his holding band:  
Thou our liues life, in thee each breathes<sup>a</sup>, mones, liues;  
As soules to flesh, to soule thou grace-life, givest.

<sup>a</sup> As 17.25.



John II. 21.

14 Hadst thou been here Lord<sup>e</sup> (weeping *Martha* cries)  
My brother had not died, nor I beene sorry;  
Hadst thou beene with me Lord (my Soule replies)  
I had not false, nor told this dolefull story:

David, 1 Chr. 21.

Ezekiel, 2 Chr.

v. 31.

But (as thine owne two Kings<sup>e</sup>) thou thought'st to trie  
What was in this false heart that did denie thee. (me,

the penitents  
complaint against  
himselfe.

15 Oh Diuell! what hast thou done? my Soule's vndone;  
(I thinke my sinne and Muse renew my woes)  
I Spider-like haue now a faire threed spunne,  
Which blacke confusion onely vp doth close;  
Nor euer will it clew, or web, or yarne,  
Or profit bring; but cause my bowels earne.

Sam. 17. 34.

16 Alas, my Church (my wife) still liues, yet I a widow;  
Many my Children, yet an Eunuch I;  
My flockes haue flourisht like the flowry meadow;  
But I a hardned Heath, scorcht, dusty, drie:  
As *David* Lambes from Lyons<sup>e</sup> I saued many;  
Vnsauoury salt, cast out, now worst of any.

Gen. 49. 34.

17 Alas fond *Ruben*<sup>e</sup>, I haue lost my Crowne;  
Fouling my Fathers bed, my Priest-hoods glory;  
From Heauens high hopes, to lowest Hell false downe,  
Onely to saue this life that's transitory:  
To keepe this breath, base bubble, glow-wormes shine,  
I lost all ioies both mortall and diuine.

Gen. 25. 32.

Am. 4. 14.

Isa. 5. 27.

18 Oh *Esau*s change, to sell my birth<sup>e</sup> for broth!  
For Counters, Coyne; my Gold for Earths base drosse;  
For sauing brittle glasse, lifes<sup>e</sup> vaporous froth,  
(As swinish & *Gaderen*) *Christ* I held no losse:  
Oh base exchange! as death this very thought,  
My spirit duls, my moisture turnes to drought.

19 And

19 And, which of all my griefes is not the least;  
My roome is void, each *Saul*<sup>2</sup> may misse my place;  
Ouer my Pulpit Swallowes build their neast;  
Spiders and cobwebs doe my seate deface:  
My teaching Chaire is rust for want of sitting,  
False fugitiue, so fickle is my flitting.

<sup>2</sup> As *Saul* mist *David* out of his place at Table, 1 Sam. 27.

20 Yea, when I come t'expound the mysteries  
Of sacred truth, to any Christian flocke,  
My Soule records her owne late Histories,  
And on my hearts hard anuill hell doth knocke:  
And cals to mind this Prouerbe euermore,  
Physician heale thy selfe<sup>2</sup>, cure none before.

<sup>2</sup> *Medice cura te* sum. Luk. 4. 23.

21 Witnesse (what too too many can relate)  
When earst I left the Alexandrian Schooles,  
And to *Iudea* came; the Clerkes entreate  
That I would take some Text from sacred rowles:  
And mongst that numerous Auditory sit,  
And presse such points as I should hold most fit.

<sup>2</sup> A memorable storie.

22 By much intreate I yeeld to them at length,  
Ascend the seate, and opene the best of Bookes;  
Yet not one word to speake, had I the strength  
(Except the Text) each eye vpon me lookes,  
Expects my speech: but I was pluckt strooke,  
My ioints did shake, betwixt my teeth words flucke:

<sup>2</sup> *Vox faucibus* habet  
<sup>3</sup> *Sortes Virgilianae*  
so called from opening *Virgil*, and plying his verse fortunate, or unfortunate. *Cel. Roem. Antiq. Lest.* A p. tise much like *Hemans* casting of Pur. *Ester* 3. 7.  
<sup>4</sup> *Psal.* 50. v. 16.

23 The reason was not fond<sup>2</sup> *Virgilian* lots;  
But prouidence diuine directs my Texts  
To'th fiftith Psalmc, in which the Prophet notes  
The hypocrite for his base-by respects;  
Which speakes Gods truth, his Lawes takes in his lips,  
Yet vnreform'd, his life to lewdnesse slips:

24 Soone



24 Soone as I read this Text, downe sit I sobbing;  
I am the Man (deare God) my conscience cries;  
I fellow-like thee of thine honour robbing,  
Thy Lawes I preach<sup>a</sup>, thy Lawes I did despise:  
Tis I thy Couenants in my mouth that tooke,  
Yet reformation hate, and truth forsooke.

25 Griefe stopt my speech, and I no more could say;  
Eyes trickling teares, in silence pleades my case:  
Each man doth weepe, and acts in my sad play;  
Another *Bachin*<sup>b</sup> might we call this place:  
Each Israelite there present drawes his waters<sup>c</sup>,  
And for my sinne before the Lord them scatters.

26 Oh Lord respect them, let them vp ascend,  
Like morning Incense to thy Graces Throne;  
As wrestling *Iacob*<sup>d</sup>, let them mercy bend;  
To shew some tokens that thou hear'st my mone:  
Thou promisest<sup>e</sup> the righteous suites to heare,  
And penitents<sup>f</sup> submissiue to forbear.

27 How haue the prayers of thy Saints beene granted,  
Past expectation, or the thoughts of any?  
None e're by faith, with thee was well acquainted,  
But thou reueal'dst to him thy mercies many:  
Both Patriarkes, Prophets, Kings, Disciples, Saints,  
Haue had thine open eares to their complaints.

28 In euery exigent thou wast their friend;  
In warre their shield, in doubts their oracle;  
In sicknesse, paines, and griefe, thou helpe didst lend;  
Sometimes by meanes, sometimes by miracle:  
And though like vs, they subiect were to sinne,  
To heare, heale, helpe them, thou didst still beginne.

- 29 Lord giue me leaue to strength my weakned faith,  
With the memorials of thy mercies old;  
Onely recounting what thine owne truth saith;  
Viewing those patternes in thy Booke inroll'd:  
For what is writ, was writ<sup>a</sup> for my soules sauing,  
That faith might free me from foule sinnes deprauing. <sup>a</sup> Rom. 15. v. 4.
- 30 Ist not thy truth, that though our sinnes be red  
As is the skarlet<sup>i</sup>, thou wilt wash them white,  
In that red gore our Sauours side did shed,  
By Romish Souldiers<sup>k</sup>, and the Iewish spight?  
Which blood exceeds goates, buls, sheepe, heyfers all;  
Which types were once in vse to purge sinnes fall<sup>l</sup>. <sup>i</sup> Esa. 1. v. 17, 18. <sup>k</sup> Math. 27. Luk. 2. <sup>l</sup> Heb. 9. 12, 13, 14.
- 31 Ist not thy truth that sinners<sup>m</sup> haue their part  
In grace and mercy, more then haue the iust?  
The Publicans that lay there sinnes to heart,  
No Pharises<sup>n</sup> which in themselves doe trust?  
Thou didst not come to heale the whole, but sicke<sup>o</sup>;  
Which to thy mercies, not their merits sicke. <sup>m</sup> Math. 11. v. 13. <sup>n</sup> 1 Tim. 1. 14, 15. <sup>o</sup> Luk. 18. 13, 14. <sup>p</sup> Mar. 2. 17.
- 32 Thy comming calls not righteous<sup>p</sup> to repentance;  
But sinners broken, bruised, heavy hearted;  
Iust hypocrites with thee haue no acquaintance;  
Nor are thy graces to the proud<sup>q</sup> imparted:  
The lofty Cedars fall, the hils thou shakest,  
But lowly vales, full of sweete fruites thou makest. <sup>q</sup> Luke 5. 32. <sup>r</sup> Luke 19. 10. <sup>s</sup> Luke 4. 11. <sup>t</sup> Esay 61. 1. <sup>u</sup> Prou. 16. 5. <sup>v</sup> 1 am. 4. 6. <sup>w</sup> Esay 40. 4. <sup>x</sup> 1 Pet. 5. 5.
- 33 The selfe-conceited iust one thou reiectest;  
As full, he loathes thy Manna and thy hony:  
Thou hungry<sup>y</sup>, lanke, leane, thirsty soules respectest;  
And bids them eate, drinke<sup>z</sup>, free without their mony:  
Such gaping earthes, such dropie hearts<sup>b</sup> thou fillest,  
As nought can quench, till thou their suites fulfillest. <sup>y</sup> Math. 5. v. 3, 4, 5. <sup>z</sup> Esay 55. v. 1. <sup>b</sup> Psal. 42. 1, 2.



## Origens repentance.

34. Such Doves as will not rest, but in each hole  
Of thy pierc'd wounds, or in thy mercies Arke;  
Such Pellicans as day and night condole,  
(Not prating Parrots, or loude singing Larkes);  
Are thy delights; such Birds as sad parts beares,  
And sing their *Lachryma*, thy Spirit cheares.

35. Thy Feasts are made, as thou commandest ours;  
For halt, lame, blind, that cannot like requite thee:  
On thirsty ground thy watry dewes thou show'st;  
That heart which sorrow drinks, doth much delight thee:  
Vnto the poore thou dost thy Gospell preach,  
The humbled heart<sup>d</sup> thou carefully dost teach.

36. To th'heavy laden thou dost promise ease,  
And call'st for such as feeble sinnes pondrous weight;  
The sacrifice of contrite heart doth please<sup>f</sup>,  
The broken spirit is thy hearts delight:  
With such thou promist to lodge and dwell;  
But lofty proud ones, thou dost hate as hell.

37. The bending reede that trembleth at thy winde,  
Shall stand vntoucht, when stubborne Oakes shall fall;  
The couching Cananite dogge<sup>i</sup> shall mercy finde,  
When *Basan* Bulls vnder the Axe shall fall:  
The towring Pines thou'lt leuell with the ground,  
When petty shrubs shall stand, and flourish sound.

38. Nay, thou'lt not quench the flax<sup>k</sup> that faintly smokes,  
Nor hurt the Reede that is already bruised,  
Nor call his counts, whose teares haue wash't thy bookes;  
Nor him accuse<sup>l</sup>, that hath himselfe accused:  
Nor him condemne, that hath himselfe adiudged,  
Nor booke the sinnes at which his soule hath grudged.

39. Nay

39 Nay more, my faith, thy promises<sup>m</sup> assure me,  
That sinne repented, shall be cleane out raced;  
And more with mercies baits for to allure me,  
Behind thy backe, thou saist<sup>m</sup>, mourn'd sinnes are placed: <sup>m</sup> Mich. 7. 18, 19.  
Or like th' Egyptians<sup>\*</sup> drowned in the deepes, <sup>n</sup> Esai. 38. 17.  
They shall be bound vp in eternall sleepes. <sup>\*</sup> Exod. 14.

40 What though my sinnes be like the pitchy clouds,  
Thy mercies are the hot reflecting Sunne<sup>o</sup>; <sup>o</sup> Mal. 4. 2.  
The sauing shelter, which the humbled shrouds;  
When grieve vnties the web<sup>\*</sup> which sinne hath spunne: <sup>\*</sup> Repentance like  
I know thou canst blot out what I did write, Penelope in the poe  
Since that thy mercies are indefinite.

41 Infinite in their number, measure, length,  
Wide as the World, and deepe as is the Ocean;  
High as the Heauens, great as is thy strength;  
Thy power, thy might, inlarg'd in euery motion, <sup>\*</sup> Psal. 103. 11, 12, 1  
As farre exceeding all my deeds, desires, Exod. 34. 6.  
As Seas doe drops, as sparkes surpast by fires. Ionas 4. 2

42 Each leafe, line, sillable, in sacred writ,  
Speakes peace vnto the humbled penitent:  
Each letter as a plaster, faith can fit,  
To supple wounded soules that can relent:  
Each inkie tittle doth intitle gladnesse,  
Each word a fan, to blow away my sadnesse.

43 Thou bidst vs aske, and haue<sup>a</sup>; to seeke, and find;  
Knocke, call, and cry; thou'lt open the gates of Grace;  
And wilt incline, and answer to our mind:  
Yea, ere we cry<sup>b</sup> or speake, our sighes<sup>c</sup> haue place: <sup>a</sup> Math. 7. 7.  
• Thy grace preuent<sup>d</sup>, thou kindlest first zeales fires, <sup>b</sup> Psal. 50. 15.  
Which moue to pray<sup>e</sup>; then hear'st our wisht desires. <sup>c</sup> Psal. 32. 5.  
<sup>d</sup> Psal. 38. 9.  
<sup>e</sup> Esai. 30. 18.  
<sup>f</sup> Psal. 10. 17.



Math. 24. 5.

44 These are thine owne blest words, sure, stedfast euer,  
Like Lawes of *Medes and Persians*, euer during;  
Heauen, Earth, Sun, Moone, shal faile: but they perseuer,  
Seal'd, stamp't, confirm'd, sinnes grieve of grace assuring:  
Nay, blessed God, thou canst as well cease being,  
As be to prostrate soule & thy grace denying.

2 Tim. 2. 13:

God cannot denie  
himselfe, nor his  
mercy to the peni-  
tent: for his mercie  
is himselfe. *Quic-*  
*uid est in Deo est De-*  
*us. Zanchy de Attrib.*  
*dei.*

45 For as to burne, is naturall to the fire,  
The Ayre to moisten, and the Seas to flow,  
The Fish to spawne, the Son to come from's Sire;  
The Heauenly Lamps on Earth their lights to show:  
Each thing in nature else, his forme to follow,  
Grace graft in God, so flowes in hearts vn hollow.

Luke 15. 20

46 Thou bid'st vs come, and meet'st vs in the way,  
As that kind Father<sup>h</sup> did his chistlesse Sonne;  
Yea, if we purpose to confesse and pray;  
As *Dauids*<sup>i</sup> were, our sinnes away are done:  
Whil'st we to pray, thou dost prepare to grant,  
This course thou hold'st with every Sonne and Saint.

Psal. 32. 5.

As the burnt child  
dreads the fire, so  
Gods seruants once  
ouertaken in sinne,  
(as *Dauid* in lust)  
euer after feare sin,  
in all occasions,  
meanes, & motives  
leading to sin. See

Cor 7. 11.

Psal. 116. 16.

Psal. 118. 1, 2.

47 Oh hold it Lord with me, with me thy child;  
Though disobedient once, now feare-felt burning \*;  
I am thy Seruant<sup>k</sup>, though by sinne defil'd;  
Thy Son, thy Saint, from *Kedars* Tents returning:  
Sinnes bolts shooke off, now broke from Sathans layle,  
Flie to my Father for his mercies bayle.

48 Oh bayle me, haile me, helpe me silly Doue,  
From Hels fierce gripe, whose sharpned tallens seaze me:  
Thou art my God, guide, rock, strength, health, life, loue;  
Best Soules Physician, when sinnes sores disease me:  
In grieve my ioy, in crosses my comforter,  
In paine my balme, in sorrowes my supporter.

49. Thon

49 Thou my Supporter, how then did I fall?  
If thou my Champion, how then came I wounded?  
At thought of this my spirits doe quite appall;  
My sence is lost, heart plung'd, and soule confounded:  
If grace were graft, how did my tree decline?  
If Christ were at my feast<sup>\*</sup>, how fail'd my wine?

<sup>\*</sup>The fleshes conflict with the spirit concerning the gift of grace, and the cause of sinne.

<sup>\*</sup>John 2, 3.

50 How can this be<sup>\*</sup>, the most blest Mary saide?  
If God be with vs, (th' Angell Gideon<sup>i</sup> told)  
Whence is this ill? Thus must the sence be laide;  
From God we life, and soule, and motion hold:  
In him we liue, how then comes sinne to dead vs?  
How conquers hell, when Hea'n's Cōmander led vs?

<sup>\*</sup>Luke 1, 34.  
<sup>i</sup>Judg. 6. 13.

51 If God giue grace, why takes he grace away?  
Since his free gifts are<sup>\*</sup> firme without repenting;  
We are ruinous houses, he our prop and stay<sup>i</sup>;  
We faile, or fall, he Graces hand absenting:  
To stand, or fall then, is not in mans power<sup>\*</sup>;  
One day, one date, one moment, minute, houre.

<sup>\*</sup>Rom. 11. 29.  
<sup>\*</sup>Euery grace is f<sup>r</sup> God, both the preuenting, reuening, working, cōworking, cōforming, and cōfirming grace. see Rom. 9. 16. He 12. 2, Phil. 1. 6, Ph 2. 13. & velle & p<sup>r</sup>se a Deo. Vide An Encbi. cap. 31. Nole tem prauent, volentem subsequitur.

52 Thus pleads fraile flesh, thus cauels fondly reason;  
Thus wretched wits can wickedly dispute;  
Thus mortal wormes, gainst Hea'n commit high treason;  
Whom thou by lightning thunders might'st confute,  
Answ'ring by whirle-winds: but to shew thy loue,  
Thy word in peace doth parley from above.

53 And shewes that thou art free, oblig'd to none;  
Existing, yea, subsisting in thy nature;  
G O D, blest for euer, ruling all alone;  
Not bound to Angels, Man, or humane Creature:  
But free giu'st grace, where, when, to whom thou pleasest,  
Some bound in chaines thou leau'st, some chain'd, thou easest.



## Origens repentance.

54 To none indebted, grace or good thou owest;  
But as a free Prince, giuest free thy fauours:  
On *Iacob* thou, not *Esau* loue bestowest;  
Respectlesse of their age, birth, blood, behaviours:  
East, West, North, South, thy gracious winds do blow,  
The Oceans of thy mercies freely flow.

55 As is the Iron in the Smithes owne hand,  
Wood in the Carpenters, i'th Potters clay,  
To make their workes and wares to fall or stand,  
In forme, frame, manner, measure euery way,  
As please themselves; so thine owne will and pleasure,  
Of all thine acts, is square, and rule, and measure.

56 *Abel* thou hast accepted, *Caine* reiected,  
With both their hearts, aimes, offerings, well acquainted;  
The Publicans poore plaints thou hast accepted;  
Refus'd the Pharises, with his vertues painted:  
Th' vlcerous *Lazarus* soule thou fetcht to glory;  
But send'st the Churle to Hell (as saith thy Story.)

57 Thou softnest whom thou wilt, and hardnest some;  
Withdrawing grace, and drawing others home;  
Some melt like snow, as clay some hard become,  
By thy words, burning fire, thy Graces Sunne:  
A *Pharaohs* heart growes hard as Steele or flint;  
*Iosab*s melts like waxe, takes vertues print.

58 As one selfe showre sets wholsome flow'rs a growing,  
And causes weeds to sproute and spring apace;  
And as rich *Nile* makes *Egypt* fat by flowing,  
When other torrents broke, the meads deface:  
So selfe-same word, by *Hermans* dew (Gods blessing)  
In some works grace, makes some more vild trasgressing.

59 Euen

59 Euen as the Winter Brookes that swiftly runne,  
More breake, and swell, and rage, and roare by stopping;  
As shrewd Colts waxe more wild, the curbe vndone;  
As Corne growes ranke, and faster sprouts by lopping:  
As Cammomile more spreads, the more 'tis trodden.  
So vaine men grow more vicious, more forbodden \*.

60 Yet stopping's not the cause why Riuer's swell;  
Nor cropping, cause the Corne growes thicke a while;  
Nor ist the loose bit makes the Colt rebell;  
Nor treading cause, why spreads the Cammomile:  
But in their natures and their properties,  
Is the true cause of these varieties.

61 No more is God; nor offer'd grace by preaching,  
Cause of offences, but corrupted nature,  
And Sathans sleights; when we doe heare his teaching;  
We breake Gods Lawes, and leaue the blest Creatour,  
The onely God, and blessed hope of Creatures;  
As some his Spouse, that lusts on loathed features.

62 Doth God cause sin \*? no more then heats cause cold,  
Or the bright Sunny beame, the cloudy darke;  
Or shepherds seeke the ruines of their fold;  
Or frozen numbnesse comes from fire sparkes:  
Or thirst by drinking, or by meate pinchd hunger,  
Or waking eyes, the cause of others slumber.

63 No, no; sinnes proper cause is Sathans wiles,  
And our sicke hearts, which heede his damn'd illusions;  
When with his sleights the Serpent so beguiles,  
That we consent to act our owne confusions:  
He as sinnes Father<sup>a</sup>, and our hearts the Mother,  
Begets, brings forth sinnes bastard brat; none other.

\* *Ruinus in vetitum cupimusque negata.*  
\* *Bellarmino vey vncquall* (after his manner) charges our Diuines with the Marichees and Libertines, to make God the Author of sinne. *Lib. 2. de Amissione gratiae, c. 3. v. ad c. 8.* When indeed who euer reads *Malu. Inst lib. 1. c. 1. c. 18. sect 4. lib. 2 c. sect 1, 2.* His Comments in *Gen. c. v. 21. in Act. 2. 23. Iac. 1. 13. in Exod. 21. & alibi*, as all *Peter Martyr in c. ad Roma. & in loc. Bez. resp. ad Hesb. & ad Castell. Aphor. Zwingli us. Serm. de providentia*, hee shewes (as they are excellently cleared by *Pareus Contra. Bell. lib. 2.*) That we are as farre from this blasphemy, as an equivocating Iesuit is from truth; a cannall Cardinal from true Christianity.

<sup>a</sup> In *Eues* first sinne in *Dauids* aduery and numbering the people; in *Judas* treason, in *Peter* deniall, there was Sathan first tempting. *Gen. 3. 6. 11. ring vp and exci* *Peter, Luk. 12. 31.*

ting. 1 Chro. 21. 1. first filling and entring the hart. Ioh. 13 2. first winowing



64 His darts are fire; our natures are the tinder,  
Or as the powder soone inflam'd by touching:  
And as the fire growes great by coales or cinder,  
So sinne we more by Sathans neere approaching.  
As coldest Regions furthest from the Sunne,  
So most we sinne, when fast from God we runne.

65 Gods absence then, not God<sup>b</sup>, is sinnes maine cause,  
As the Sunnes absence is the cause of cold.  
To cleere this truth, I further adde this clause,  
As the true *Tenet* which the Schooles doe hold \*:  
That God he workes in sinne<sup>c</sup>, but no sinne worketh,  
And in each sinne his secret suffering lurketh.

66 In euery sinne there is Gods hand<sup>d</sup>, Gods act,  
Both generally, and in his wise disposing<sup>e</sup>;  
The power by which we moue to euery fact,  
That is from God; but not the facts<sup>f</sup> composing:  
In God we moue indeede; but ill to moue,  
This comes from Hell, it comes not from aboue.

67 I instance thus: God giues vs power to speake;  
But ill to speake, that commeth from the Diuell;  
To lie, to sweare, to raile, or vengeance wreake,  
In gracelesse, godlesse termes, vnfound, vnciuill:  
In *Asbdods* language, as Saint *James* doth tell,  
The tongue is meereley set on fire by hell s.

68 To moue is Gods; but motion of the body,  
To *Iezabels* dormant Couch, the Harlots bed;  
As th'Oxe to slaughter<sup>h</sup>, as to th stockes the noddie<sup>i</sup>;  
As neighing resty lades<sup>k</sup>, fat, full, and fed:  
Here Sathan moues the soule, the flesh he fires  
To these vnlawfull, lustfull, loose desires.

69 In all the rest of finnes I instance might,  
How in their forme, Hell beares the force and sway,  
To moue the wrong Irregular from right;  
(Oh bloody motion which the soule doth slay !)  
Yet washt are Gods pure hands, free from our blood,  
Since he dissuades the wrong, perswades the good.

70 Which good's from him, the ill is meerly ours;  
As in the Horses halt I instance may<sup>a</sup> :  
The Horse doth moue; this comes from Natures powers,  
The halt comes from disease, or strengthes decay :  
Feete frettish, splint, or spauen, shoulder straying;  
Hoofe cloid, the Farcy, or some humour raigning.

<sup>a</sup> Corpus Deus fecit,  
morbum non fecit:  
nimis similiter fecit,  
peccatum, nimis indolens  
est, qui vitium natura  
non decernit ab  
Authore natura. Pa-  
fil Art. 3. ad Artic. 5.  
so imput.

71 I further adde, that God, in sinne committed,  
Disposeth sinne vnto his further glory;  
Either in mercy when the fault's remitted,  
As to *Paul*, *Peter*, or who else are sorry :  
Or else in iustice, when that hardned hearts,  
As earst in sinne, in vengeance act their parts.

72 And now blest God, I thanke thee for resolving  
This case of conscience, which my heart did trouble;  
I see my doubts, my feares, my faint reuoluing,  
To turne, to burne, my chaffe, my sinne, my stubble :  
My sacrificing, and what ere was ill,  
Came from the Serpent, and my wretched will.

73 I see thou canst dispose my sinne to good,  
And to thy glory, if it please thy Grace;  
Light from my darke, and water from my mud;  
Feare from my fall, thou canst extract and place :  
It's in thy power, there wanteth but thy will,  
To cleanse my filth, my soule with faith to fill.

Faiths victory.



74 Its in thy power to purge out all my drosse,  
My lead, my minne, my leauen, my corruption;  
T'appeale my conscience, to recall my losse,  
To build my wals broke downe by sinnes irruption:  
To wash my crimlon sinnes, make white and pure,  
To clense my staines and blots, my wounds to cure.

75 I know each sinne's a sicknesse, a disease;  
A death, a plague, a pestilent pollution;  
A scab, a skurfe, which on the soule doth seaze;  
A guilty thiefe deseruing execution:  
A wound, a wracke, a rotting, ranckling sore,  
Which plagues the parts infected more and more:

76 I know that lust's a fire, a burning pad;  
Enuie consuming, as the canker eating;  
Vnbridled passions, rauing, raging mad;  
Ioy, feare, hate, sorrow, neede a mad mans beating:  
Anger's a fury\*, grieve's a tormenting gall,  
Wrath's a short frenzy, which makes reason thrall.

77 I know the tympany of swelling pride,  
Th'insatiate gulse of Auarice, Hell-gaping:  
Two sinnes that God nor Man could ere abide;  
Th'one soares aloft, on th'earth the other's scraping:  
With all these sinnes, these sores I haue beene festred,  
With other plagues yet now my heart is pestred.

78 I now recount my rot hypocrisie,  
When I a putride post\*, a glow-worme shining,  
By Epilepsie\* and Apostasie,  
Into a falling sicknesse soone declining:  
My fall so great, so greenous, that one push,  
My head, my heart, did into cinders rush.

\*Ira breuis Flaccus. I-  
ra quasi ira ab vren-  
do. Aristotle calls it  
Siles, because of the  
heate of it. Lib. 1. c. 1  
de animalibus; aliq af-  
fectus apparent, hic  
imminet. Seneca. de  
Ira lib. 1. c. 1. 1.

\*Ma h. 13. 27.

\*1 Tim. 4. 1.

Hab. 6. 6.

79 Ere since my timorous<sup>a</sup> heart (like lurking Larke,  
Ore whom the Hobby daires) doth trembling quake;  
As needles toucht with loadestone in nights darke,  
Till to the North they rest, doe moue, and shake:  
By dart of deadly sinne my spirit is wounded,  
My soule is sadded, and each sense confounded.

<sup>a</sup> A trembling heart  
a punishment of sin  
Deut. 28. 67.  
Psal. 55. 4.

80 But thou hast *Gileads* balme, and Mercies oyle,  
Which can heale more then Sathans sting can hurt.  
Ile vp with *Moab* to this blessed spoyle;  
Vp, vp my Soule, why lagg'st thou still in dirt?  
There's Corne in *Egypt*<sup>c</sup>, and my *Ioseph's* there;  
There's grace with God, to giue it hee'le not spare.

<sup>c</sup> Gen. 43. 2.

81 Why doe we heare the leprous *Lazars* cry<sup>d</sup>?  
Sore prest and pinch't with hunger, thirst, and cold?  
Toth' Tents of foes, rather let's goe, then die;  
On which resolving, they were happy bold.  
Then why doe I stand here? since I more needing  
Thy mercies, then thy meat, my wounds fresh bleeding.

<sup>d</sup> 2 Kings 7. 3. 4.

82 Lord here I hunger, and I neede thy feeding;  
Oh giue me crummes, I aske not childrens bread<sup>e</sup>.  
Oh had I faith, I know I should be speeding;  
But faith is lost, and feare is come in stead:  
Lord giue me faith, that once I may belecue,  
And then I know, more then I aske, thou'lt giue.

<sup>e</sup> Math. 15. 26. 27. 28.

83 Oh faith, the soules bright eye<sup>a</sup>, thou lampe of light;  
Thou Sunne of Starres, thou Queene, thou Lady blest<sup>b</sup>;  
Princesse of graces, all with Iemmes bedight;  
Concomitate with ioy<sup>b</sup>, hope, peace, and rest:  
Heauens eldest Daughter, comming from aboue,  
Mother of feare, repentance<sup>c</sup>, prayer<sup>d</sup>, and loue<sup>e</sup>.

<sup>a</sup> Iohn 12. 46.  
<sup>b</sup> The praise and  
power of faith.

<sup>b</sup> 1 Pet. 1. 8.  
Rom. 5. 1.  
<sup>c</sup> Marke 1. 15.  
<sup>d</sup> Ro. 10. 14.  
<sup>e</sup> Gal. 5. 6.



## Origens repentance.

John 5. 24. C. 11. 26.  
Rom. 8. 1. 1 Tim. 1. 9

84 Thou dost refine, reuiue<sup>d</sup>, and purge the heart;  
Freest from the Law<sup>e</sup>, the Iudge, the layle, the curse;  
From guilt of sinne, from death, and deadly smart;  
From all contriued iudgements, Hell makes worse:  
From wrath, from woe, from feared condemnation,  
The soule assuring of sinnes \* condonation.

Psal. 32. 1, 2

Ephe. 6. 16

1 Pet. 5. 8

Heb. 11. 33, 34

John 5. 4

85 The helme<sup>f</sup>, the hammer, to keepe off, beate downe  
Hels fiery darts<sup>g</sup>, strong *Achillea*n shield;  
Which all Gods Worthies<sup>h</sup>, Warriours of renowne,  
Against the World<sup>i</sup>, Flesh, Diuell, did euer weild:  
The victorie and trophies of the iust,  
In euery crosse and storme<sup>k</sup> their Anchors trust.

Esai. 28. 16

Car. 12. 12

John 3. 16

1 Th. 10. 39

Math. 17. 20

86 The hand that knits the matrimoniall band,  
Spirituell contract<sup>l</sup> twixt the soule and God;  
The Charter which we haue<sup>m</sup> to *Canaans* Land;  
Our claime to blisse, seal'd euidence: *Aarons* rod,  
Still budding, blooming, working miracles<sup>n</sup>,  
Grounded on truth of sacred Oracles.

John 3. 16

Hab. 2. 4

Gal. 2. 19

John 15. 5, 6

87 The way<sup>n</sup> to life, as saith the Life the Way;  
The Iust Mans life<sup>o</sup>, by which in Christ<sup>p</sup> he liues,  
As naturall branches<sup>q</sup> in the Vine doe stay:  
And as the Vine to's branches life still giues,  
So Christ to vs, on whom by faith w're grounded,  
As is the house on corner stone<sup>r</sup> sure founded.

Pet. 2. 6, 7

Gal. 2. 16

Gal. 3. 7, 9

1 Tim. 1. 12

Heb. 11. 1

Ephe. 3. 16

Acts 15. 9

88 Oh holy Faith which iustifies<sup>t</sup> the sinner!  
And mak'st of stones, bell brands, blest *Abrahams* sonnes<sup>u</sup>;  
Faith, ground of things vnseene<sup>v</sup>; the soules refiner,  
That fill'st with Sunnes faire light our Earthly Moones:  
Thou golden cord which drawes the Lord from hie,  
To dwell in hearts<sup>w</sup> which faith doth purifie<sup>x</sup>.

89 Oh

89 Oh Faith, which to each promise titleth all!  
And freest each captiue soule<sup>r</sup> from Sathans chaines;  
To Christ vnites<sup>a</sup> rich, poore, bond, free, great, small:  
Oh that no dram of thee in me remaines!

<sup>r</sup> Math. 9. 29.

<sup>gal.</sup> 3. 23.

<sup>a</sup> Gal. 3. 6.

Oh Lord thou canst doe in me<sup>a</sup> no great workes,  
Whilst in my heart great vnbeliefe close lurkes.

<sup>a</sup> Math. 13. 58.

90 I know, nor Prayers, nor Orizons, nor teares,  
Nor cries, nor sighes preuaile<sup>b</sup>, where faith is wanting;  
Impure<sup>c</sup>, vntrue the heart, stopt are Gods cares;  
Dead, dull'd the soule, grace vnbeliefe supplanting:  
As croak of toads, wolues howle, lambs bleat, snakes hiss  
Are sacrifices all<sup>d</sup>, if faith be missing.

<sup>b</sup> Tit. 1. 15.

<sup>c</sup> Esai. 7. 9.

(sing, <sup>d</sup> Esay 1. 11. 12. 13.

Ose. 12. 11.

Ier. 7. 8. 9.

<sup>e</sup> Heb. 12. 17.

<sup>f</sup> Math. 27. 3. 4.

<sup>g</sup> 1 Kings 21. 27.

<sup>h</sup> Math. 6. 2.

<sup>i</sup> Marke 6. 20.

<sup>k</sup> Psal. 78. 34. 35.

<sup>l</sup> 1 Sam. 15. 24.

91 Let harlots vow, let *Esau's* salt teares flow<sup>e</sup>;  
Let *Judas*<sup>f</sup>, *Ahab*<sup>g</sup>, counterfeiters repenting:  
Let Papists, Pagans, Pharises, almes<sup>h</sup> bestow,  
Let *Herod* heare<sup>i</sup>, *Iewes*<sup>k</sup>, *Saul*<sup>l</sup>, pretend relenting:  
All these are legall, seruile, as dead trunkes,  
Wanting Faiths soule, haue in Gods nostrils stunkes.

<sup>m</sup> Luk. 17. 5.

<sup>n</sup> Marke 9. 24.

<sup>o</sup> Reuel. 2. 11.

<sup>p</sup> 1 Tim. 1. 15.

<sup>q</sup> Math. 11. 28.

Reuel. 3. 20.

92 Oh Lord inkindle and increase<sup>m</sup> my faith;  
In part Lord I beleue<sup>n</sup>, helpe vnbeliefe:  
Oh ope mine eare, to heare what the Spirit<sup>o</sup> saith;  
To claspe grace preacht to me, of sinners<sup>p</sup> chiefe:  
For since thou callest all<sup>q</sup>, I am included,  
From thy checke rolle, let me not be secluded.

93 Lord stay thy wrath, and cease thy frowning anger;  
Correct me as my Father, not my Iudge<sup>r</sup>;  
Thy frowne's a flaming furnace, full of danger;  
Iustice to hell<sup>s</sup>, might make me headlong trudge:

<sup>s</sup> Psal. 6. 1. 2. 3.

<sup>t</sup> Reuel. 12. 8.

Oh giue mee heere my quittance, make me cleare,  
Else how shall I at last dayes doome appeare?



94 When Sunne shall be eclips'd, Moone lose her light;  
 Heauens melt as waxe, the Earth dried vp and burn'd;  
 Thy troopes attendant, thousand Angels bright;  
 The World dissolu'd, and vnto nothing turn'd:  
 The great Archangels Trumpe \* the dead reuiuing,  
 Sheep, Goats, before Christ standing; Iudgment giuen.

95 Lord, what shall I then doe before thy Barre,  
 Vnable for to answere mine accusing?  
 The least of sinnes from Heauen may me debarre;  
 Chiefly mine vnbelieve \*, thy grace refusing:  
 Oh plant betimes thy graces in my heart,  
 That with thy Saints in ioy \* I may haue part.

96 My weakenesse caus'd my fall, my fall my sinne;  
 My sinne my shame \*, which now my face doth couer;  
 Thy mercies garment for my guilts foule skinne,  
 Lord please to giue, to grant; my faults passe ouer:  
 Cloath me with wedding <sup>b</sup> robes out of thy merit,  
 That from the same I blessings may inherit.

97 Lord let me find thy goodnesse in thy power,  
 As *Sampson* found in Lyon <sup>c</sup> hony sweete;  
 On my hearts heath, some drops of grace downe shower;  
 Looke on thy plaintife, prostrate at thy feete:  
 Condemne no further, stay thine execution,  
 To punish twice, tis not thy resolution.

98 I once am iudg'd within my Conscience Court;  
 Accus'd, conuict <sup>d</sup>, in sorrowes prison pent:  
 Lord iudge no more; release, relieue, support  
 My burd'ned heart: let comforts now be sent.  
 Blest be thy name <sup>e</sup>, I comforts now am feeling,  
 Thy Sunne now shines, thy Spirit is ioy reuealing.

99 Then

99 Then vp my Soule, thy Sentinell now calleth ;  
 The voice\*, the word, the Bridegroom bids me come:  
 Awake, arise, to sleepe\* it small auaieth;  
 Since day drawes nigh of dire and deadly doome.  
 The night of sinne is past, the Serpent Death  
 Creepes close to sting, and stop my vitall breath.

\* Cantic Cha. 2

\* 1 Thes. 5. 2. 3

100 Oh happy stop, that stayes the course of sinne!  
 Oh gaining losse! oh liuing, dying life!  
 Oh stingleffe Serpent! doe thy worst, Ile winne;  
 Thy darts are deadly, yet they stint my strife:  
 And when through Deaths deepe Sea thou row'st me  
 My Heau'ns faire Hauen shall I soone discover. (ouer,

Death opes Heauens doore; In goes my Soule to rest,  
 In *Abrahams* bosome, blest: for euer blest.

FINIS.

